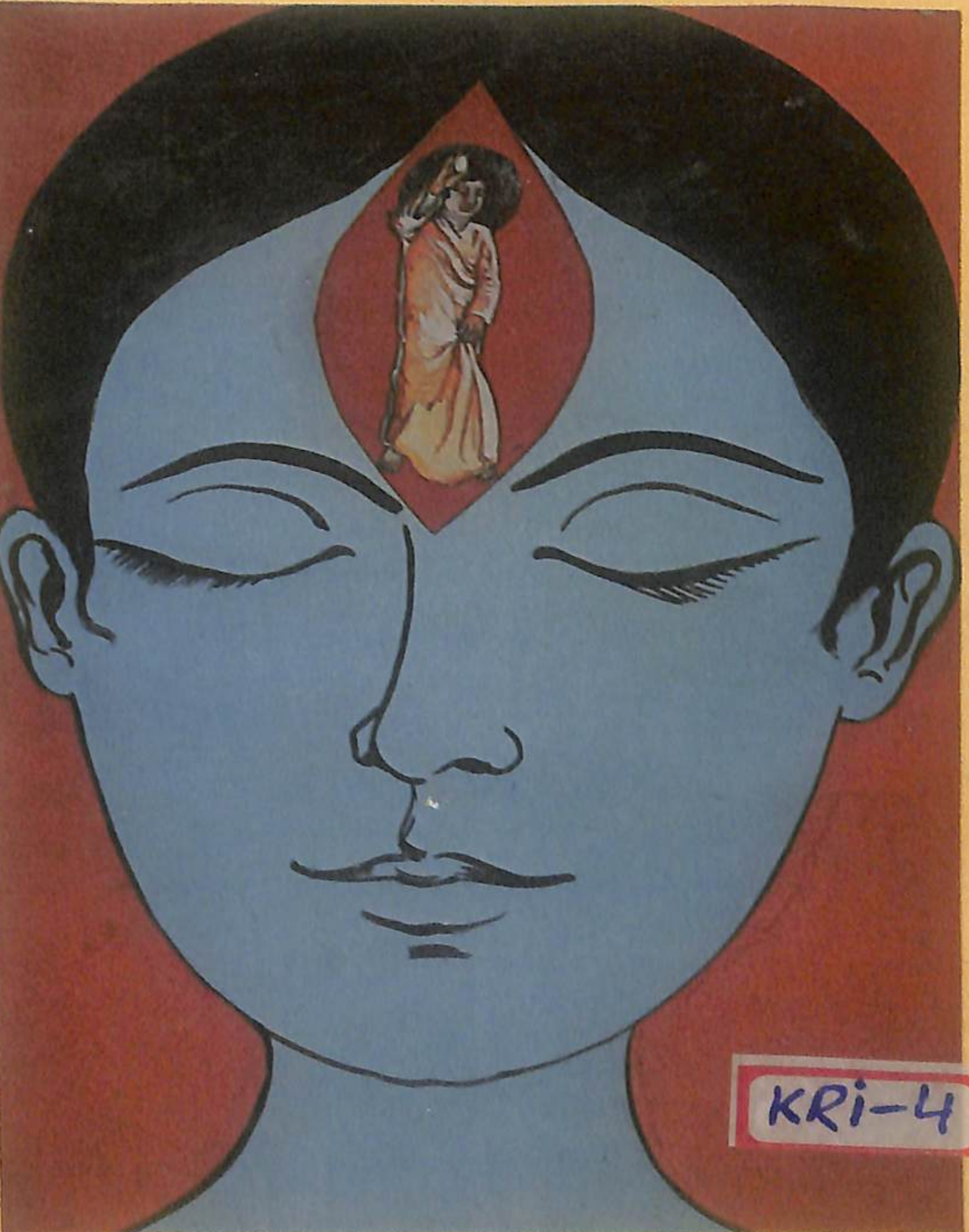
THIRD EYE AND KUNDALINI

(An Experiential Account of Journey From Dust To Divinity)

B. S. GOEL

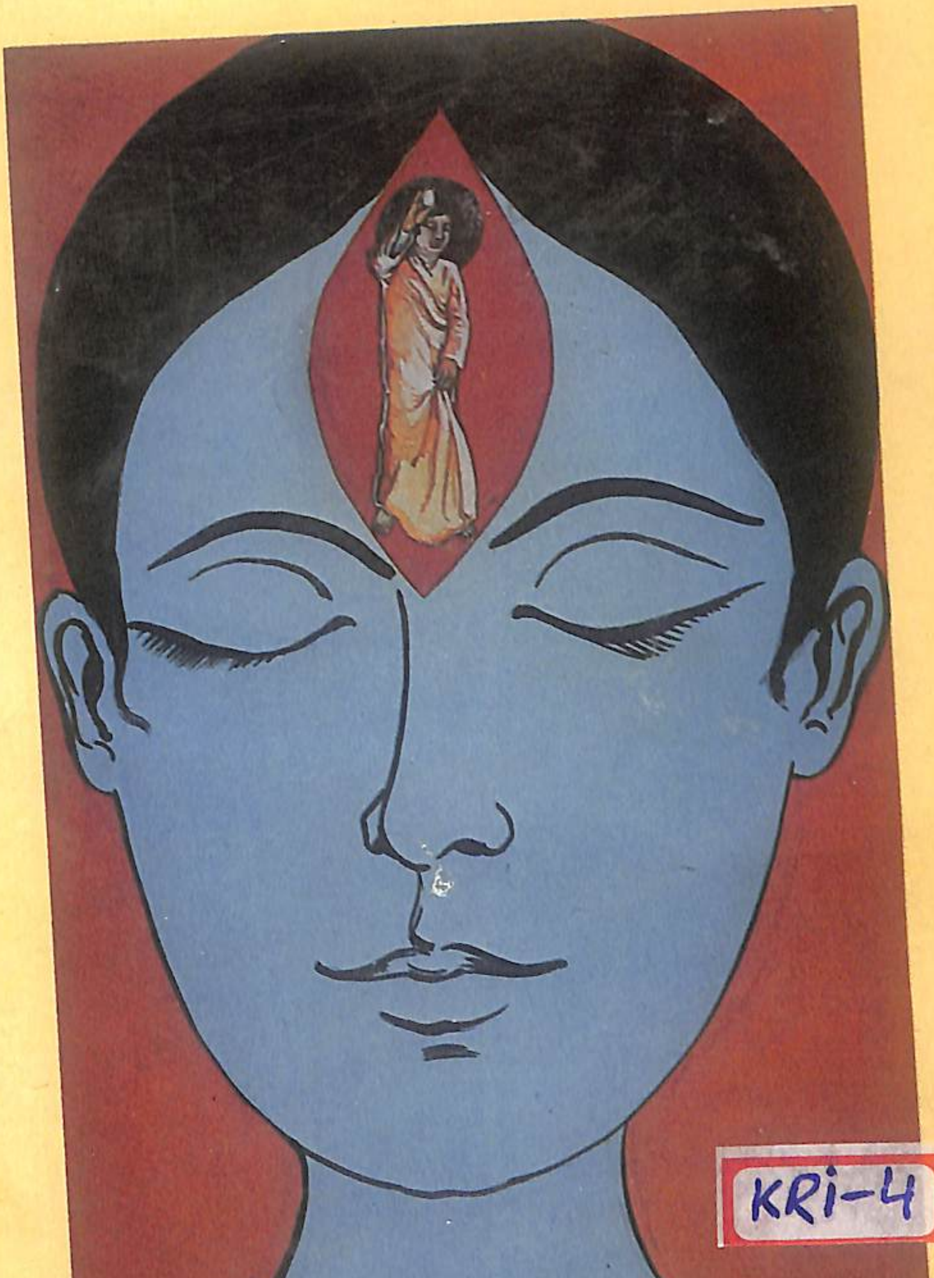


THIRD EYE FOUNDATION OF INDIA

THIRD EYE AND KUNDALINI

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B. S. GOEL



THIRD EYE FOUNDATION OF INDIA

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Psycho-analysis and Meditation, Vol. II

THIRD EYE AND KUNDALINI

(An Experiential Account of Journey from Dust to Divinity)

B.S. Goel

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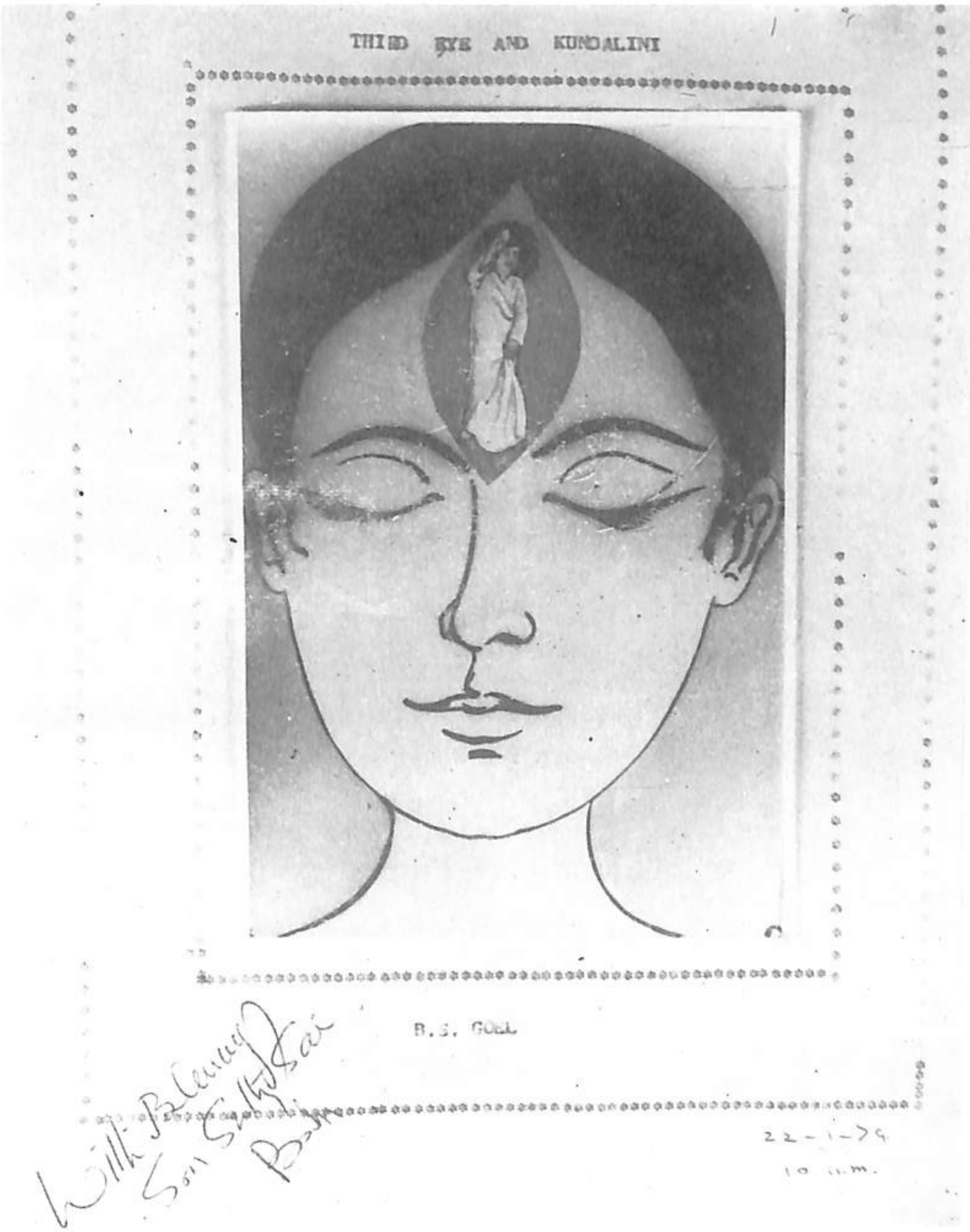
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BLESSINGS OF BHAGWAN SRI SATHYA SAI BABA

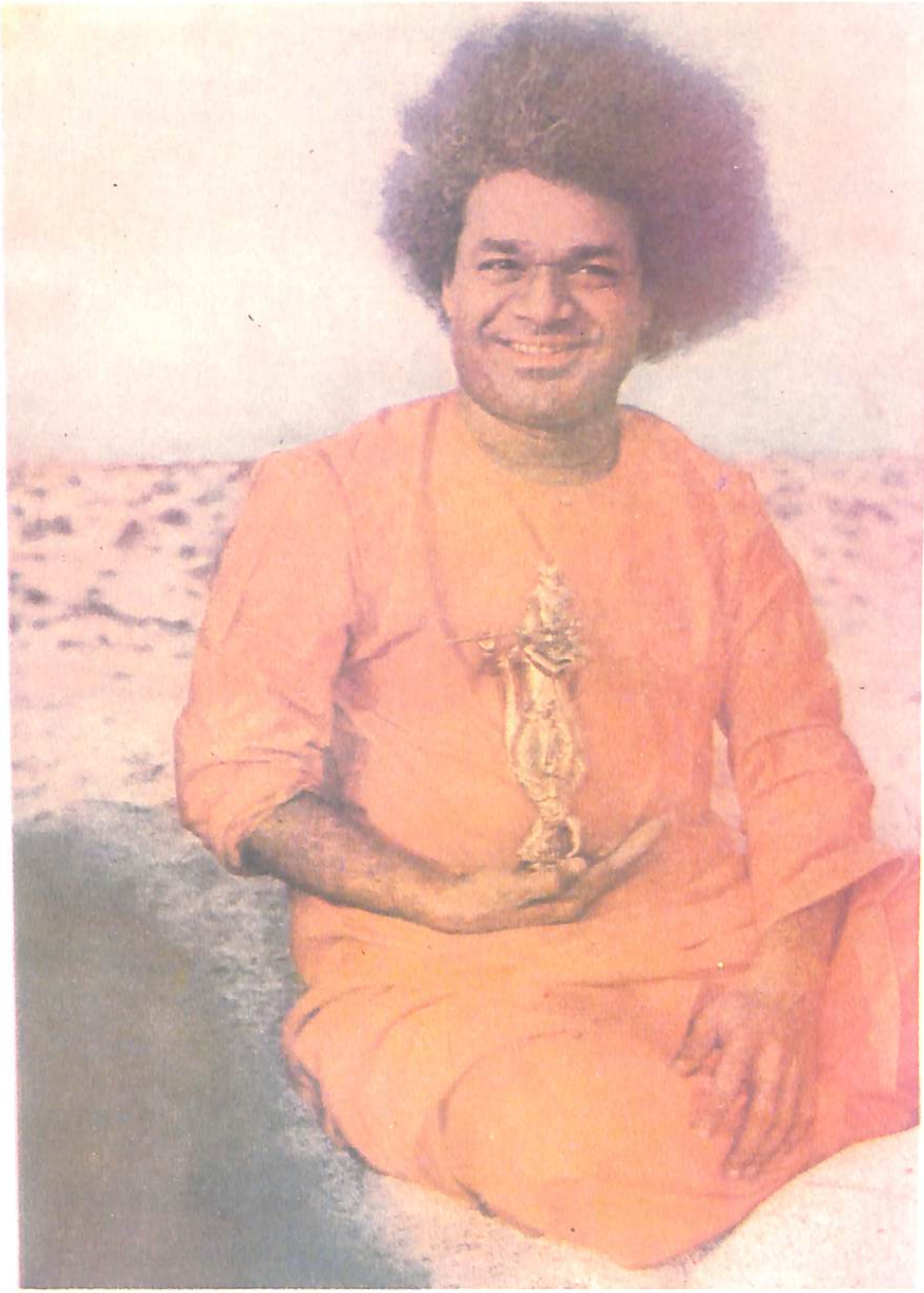


The present book was written solely due to the immense mercy of Bhagwan Sri Sathya Sai Baba on the author. At every stage of its writing, the author received from the indwelling Lord Sri Sathya Sai Baba not only proper inspiration and guidance but also all kinds of clarifications related to various items of knowledge contained in this book. As would be obvious from the accompanying photograph, the book was blessed by Bhagwan Baba as early as 22.1.79, when it was still incomplete and was only in its draft form. The love and blessings of Bhagwan Baba, both for this book and the ashram which is going to be established under the Society 'Third Eye Foundation of India' were further conveyed to the author by Bhagwan Baba on 17.12.83, when the author received an interview from Him. The conversation which took place between Bhagwan Baba and the author in that interview is briefly recorded in the last chapter of this book under the sub-title 'Baba's Blessings for Ashram and Books'.

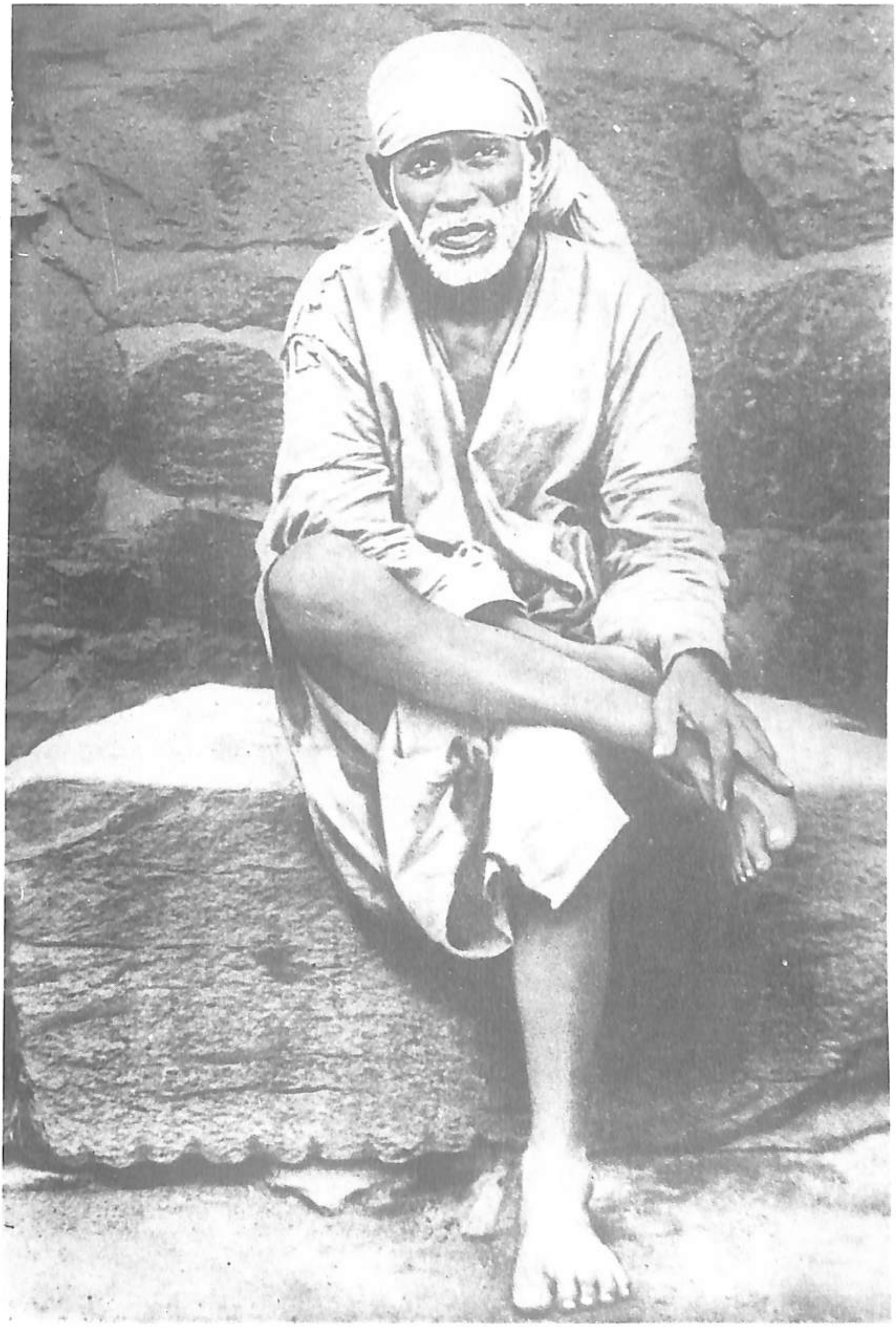
DEDICATED AT THE LOTUS FEET
OF
BHAGWAN SRI SATHYA SAI BABA

THE ETERNAL WITNESS
THE SHIVA
THE MERCIFUL GURU
AND
THE DIVINE FATHER AND MOTHER OF ALL

Every work being done
in the
THIRD EYE FOUNDATION OF INDIA
is the work done by
ONE LORD
In present times THAT ONE LORD has come
in the FORM of
BHAGWAN SRI SATHYA SAI BABA



SRI SATHYA SAI BABA—Incarnation of Shiva and Shakti Divine Father and Mother of Everything and Every one



SRI SAI BABA OF SHIRDI—Incarnation of Lord Shiva and Guru of Gurus

ACKNOWLEDGEMENTS

What to acknowledge and whom to acknowledge ! The ONE LORD, the life breath of everyone everywhere in the world, is alone the acknowledged for everything including this work. Being the only existence, He is the acknowledger and acknowledgement also.

However, in the transitory world of name and form, I owe gratitude to some of His most beloved ones for giving me valuable advice and guidance in the initial stages when I was passing through great trouble due to the sudden arousal of *Kundalini* in me. They are H.H. late Pandit Gopi Krishnaji, a well-known *Kundalini* yogi and sage of Kashmir; H.H. Swami Chidanandaji and H.H. Swami Krishnanandaji of the famed Sri Shivananda *ashram*, Rishikesh, and H.H. Swami Shivom Tirth of Yoga Sri Peeth, Rishikesh.

I am grateful to my brothers and sister who had to bear with me in those days a great deal of confusion not exactly knowing what was happening to me. Their patience, help and moral support stood me in good stead when I was passing through a life and death struggle. I also recall with gratitude the interest which Miss E.M. Hoch, a well-known Professor of Psychiatry, showed in my evolution and in the whole phenomenon of *Kundalini* process during those days.

I must express my heart felt thanks to Sh. A. Chakraborty and Sh. G.K. Virmani who prepared the entire set of illustrations for this book with great devotion ; Sh.S. Mahapatra and Sh. Madan Mohan Lall who typed the whole manuscript with great interest ; and Sh. J.D. Sharma, who read the proofs of the book with dedication. Thanks are also due to Sh. Suresh Chand who took keen interest in the production of the book in various ways, and Sh. Pratap Vaish, the printer of this book, who brought out the book in a short time of three months and on concessional rates.

I offer my special thanks to Sh. J.C. Sachdeva who took great interest not only in the editing and proof reading of the book, but also in numerous other ways to see the book finally printed. Without his interest, it would have indeed been difficult to bring out this book in such a short time.

In the end, I must place on record my thanks to Sh. A.D. Goial, Sh. K.K. Sharma, Sh. C.R. Goil, Sh. R.P. Goel, Sh. H.S. Gupta, Sh. G. R. Kalra, Dr. (Mrs) Sudha Chatterji, Sh. Sukhbir Singh and Sh. Puneet Kumar who helped in various ways in the publication of the book.

May God bless them all.

October, 1985 (B.S. Goel)

CONTENTS

CHAPTER-I

Introduction

According to all saints and religious scriptures, the major aim of human life is to achieve spiritual liberation. This means that the aim of human birth is fulfilled if one achieves such a stage of spiritual evolution that one is not born again. The physical death after coming into human form should be the final death. The human birth as such is granted by the Lord so that one breaks the cycle of birth-death-rebirth for ever.

Meditation in its ultimate aim represents the technique to achieve that spiritual liberation. Thus meditation leads us on a path which takes us to 'final-death'. In fact, when an individual's ego plans the path of meditation for itself, it unconsciously plans for its own death! After achieving this final death before one's very eyes, one is liberated for ever and then there is no more birth and hence no more death. This results in "Yoga", that is, the union of the *jiva* or the individual-soul with *Paramatma*, or the Supreme Soul.

The final stages in this yogic journey are very arduous and even dangerous. Reason being that the personal "I" woven round cosmic ignorance that "I am the body and that this physical world is the only reality" starts crumbling from its very roots and in its place the universal "I" or the "spiritual-self" based on the real knowledge that 'I am the indestructible spirit' starts emerging and getting stabilised.

By the end of 1974, that is, after about ten years of meditation right from 1964 to 1974, I often used to get a feeling that I have almost achieved the final stage of evolution or whatever possibly could be the end-product of meditation. This conclusion was largely based on the stage of inner calmness and happiness which I had achieved through meditation by that time.[1] I had not passed through any great trouble or very arduous stages during this whole period. On the basis of my personal experience till then, I felt that meditation and yoga is all smooth sailing. This conclusion, as I was to realise later, was based upon ignorance and incomplete experience.

The final stage of human consciousness, which is nothing but a stage of merger with the Supreme Consciousness or God, cannot be achieved without the will of God. One's efforts are necessary but totally insufficient to achieve the goal. However, sincere efforts towards spiritual liberation generally attract His grace and the journey can only be completed after His grace descends. It is generally at the time of a great crisis[2] in

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[1]A description of the stage is contained in the various evolutionary experiences given in chapter XIV in volume-I, entitled *Psycho-Analysis and Meditation (The Theory and Practice of Psycho-Analytical Meditation*, (vol. I).

[2]For example, see Swami Pratyagatmananda Saraswati and Sir John Woodroffe, *Sadhana For Self Realization* (*Mantras, Yantras & Tantras*) (Madras : Ganesh & Co. 1963). It is stated on pages 88-89 "...at every crisis or critical position, the aspirant or *Sadhaka* requires and often gets what we may call ultra-egocentric help ... He gets it from Mother Kundalini Herself in that vital and supremely important aspect of Her which is called *gurushakti*. This principle of assistance and guidance is omnipresent, omnipotent and ever active. But really critical position must be reached, so as to make this power available...Grace descends whenever a real crisis comes or is coming."

the journey that the grace descends all of a sudden! It is through this grace that one can face one's own death. It means the breaking of the roots of the mind and the most basic nerves on which the ego and the individual personality stands. It appears that these basic nerves originate right at the time of the birth and generally in contact with the mother. At the time of ego's death in spiritual journey the mother contact is immediately substituted by Guru's contact or God's contact. A re-birth takes place and one passes through great troubles to achieve immortality and earn the status of the 'Son of God'. The destruction of the old personality based on ignorance that 'I am the body' and reconstruction of the new personality based on the ultimate knowledge and truth that 'I am the immortal spirit' is accomplished through the Cosmic Energy, known as *Kundalini*. This energy, also known as the power of God, remains well under the control of the Guru/God till the process of destruction and reconstruction gets finalised. This is the finest grace of Guru/God. If this energy is not controlled by God, it can break the whole nervous system within a matter of moments, thus resulting into great suffering. In such cases, a state of intense but momentary ecstasy generally emerges immediately after the arousal of *Kundalini*, but it soon gets substituted by intense depression, uncontrollable anxiety, consuming fears, religious delusions and a desire for instant death which can result into an attempt to commit suicide.[3]

This *Kundalini* is also experienced by *sadhakas* as the great purifying fire. When it is activated, one has to pass through fire. This may well be described as the *Agni-pareeksha*, or the "fire-trial" of the *sadhaka*.[4] If he is successful, he emerges as the real Spiritual Master invested with the Divine authority to lead mankind on the path of Truth and Knowledge. He becomes the real Guru who dispels darkness and ignorance in his disciples.

This crisis was yet to come in my life and I was yet to pass through the most fearful experiences of destruction and reconstruction of my own personality through *Kundalini*.

The crisis in my life came in one of the most strange ways. In March 1975, one of my colleagues living close by committed suicide by hanging himself with a ceiling fan. The circumstances which led to the availability of the grace through the opening of the Third Eye and activating of *Kundalini* are given in chapter-III of this book. Here a very brief narration of the events which led to the 'Crisis' are being given as follows.

After listening to the news of his suicide, many of us went to his flat. I stood there for about the whole night. In the early morning, I found that I was experiencing the same sort of depression which I felt

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[3]To use Western psycho-analytical language, this Cosmic Energy is the Cosmic libido which lies hidden in each of us. In a classical breakdown, the floodgates of this Energy are opened thus breaking the whole personality. This Energy is God's/Guru's Energy who is also sitting in each of us. If it is attracted towards God/Guru, the individual may emerge to be a God-like reality, that is, a Guru. If it is not attracted towards God/Guru, the individual may suffer great pain and paranoid delusions which are incurable by any method.

[4]Lord Jesus Christ said, "He who is near me is near unto fire". It means that if one goes near God through meditation etc., one will have to pass through the fire before his final merger into God. This journey through fire cleanses the self from all impurities and renders it fit for merger into God.

in 1964.[5] I also clearly saw with inner vision that the two nerves lying just under the point where Hindus keep a lock of hair had slipped from their place making a fine downward movement. I understood clearly that a most basic nervous breakdown had taken place and I was doomed for ever.

I, in great desperation, applied all the techniques of psycho-analysis to analyse myself and stop the rot. But I failed in all my attempts. It was indeed the greatest crisis where my own understanding was that my end had come very near.

I did hardly realise that the moment was well planned at the end of my Guru/God and further that the time for experiencing the *Gurutattwa* and descending of the grace had come. As a normal man not knowing all these secrets of spiritual path, I wept out of sheer desperation and pain. I lay before the photograph of my Guru Sri Sathya Sai Baba and prayed to Him to save me. I also increased the span of my daily meditation to come out of the intense pain.

It was after eight days of my intense and fearful suffering that I got a glimpse of my own great luck. I came to know the boundless mercy and compassion of my Guru. I experienced what descending of the grace actually means. I also understood once for all that while the ideas of libido and 'self' conceived by psycho-analysis are patently wrong and incomplete, there is a much higher order of things directly connected with God which exists right inside us and which can provide us the finest and final ideas about all kinds of nervous disorders.

The most breath-taking experiences emerged like this : I was sleeping in a state of most fearful depression. The time was midnight. Someone pulled up my blanket and I opened my eyes in great fear. What I saw was, however, the most astonishing event of my life. Sri Sathya Sai Baba was standing near my bed in a most resplendent form. I was simply wonderstruck. But immediately my knowledge of psychology based on long years of my psycho-analysis asserted itself. I tried to catch hold of the Form which was standing before me into my arms. As I could not do it, I interpreted the whole thing as a mere hallucination and pulled my blanket over me to sleep again. But to my great surprise, Baba pulled up my blanket again,[6] made me sit and asked me to meditate in a very relaxed way at the mid-point between the two eye-brows. I was again wonderstruck, but this time everything was so clear and obvious that I had no doubt about it. Nor could I dare to interpret it as a hallucination. I acted as I was directed. I started meditating. Baba disappeared. I meditated from 1.30 a.m. to 4 a.m. This was the first major aspect of Guru's grace.

The wonder of wonders happened next day. I lay before the photograph of my Guru next day, and with closed eyes tried to concentrate at

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[5]Please refer to *Psycho-analysis and Meditation*, Vol. I *op. cit.*, to have an idea of this depression.

[6]I must state in all fairness that even before this experience took place, I had numerous experiences to my credit either through dreams or direct communications in meditation. Yet, I was never ready to believe certain stories narrated by other persons about Baba's appearance at any time and at any place in the world. Had this very incident been narrated to me by someone else, I would have dismissed him as utterly credulous and even insane. After this experience, I had no doubt what-so-ever about Baba being God and also His omnipresent, omnipotent, and omniscient nature.

the mid-point between the two eye-brows as I did the previous night while meditating. A thick, vertical red line appeared immediately at the mid-point between the two eye-brows. I became absolutely calm. The feeling of intense depression vanished in no time. After two days, the same line appeared again at the same spot as I tried to concentrate there. As I tried to concentrate a little more at it, the red-line immediately widened into an exact eye! Sri Sathya Sai Baba was standing in that Eye with a *Shiva-Linga* caught between His thumb and fingers of the right hand. It was being shown to me.[7] In another two days, the Third Eye opened again and God (Baba) and I (*jiva*) appeared in it. I (*jiva*) got full protection of God and also experienced death. In the next few days, the *Kundalini* rose in my backbone and moved upward in the form of a beautiful white cobra. In another few days, the Third Eye opened thrice. I saw in that Eye Lord Krishna, Lord Jesus Christ and a Five headed cobra protecting some very illuminating substance.[8] Numerous other experiences also took place, both in between and after, which are being given in detail in chapter-III. The fact which became obvious to me was that I had made the most marvellous achievement in my yogic journey towards God.

This is then what I would describe as the descending of the grace at the time of the highest crisis. It appears to me very clear from those experiences that grace is the result of the will of the Almighty God/Guru and its actual manifestation takes place through Mother *Kundalini* which is nothing but the *Shakti* or Power of the Guru/God. It is Guru's will which activates the *Kundalini*, but it is *Kundalini* which operates on the psychic-cage and nervous system of an individual to destroy the old one and recreate a new one fit for final bliss and knowledge.

It should also be noted that the sixth centre of consciousness, where Third Eye opens (also known as the *Agya Chakra* or *Ajna Chakra*), is the place of the Guru from where the grace descends. That is why it is described as "......par excellence the place of *Gurutattwa*. It is here, more than anywhere before, the ego centre must finally shed his 'ego', his very self. The seed of *dvaita* must be burnt here!"[9]

There are certain other misconceptions in regard to *Kundalini* and related experiences which need to be clarified here. Because of the influence of religion and culture, most of the people in India have heard the terms Third Eye, *Kundalini* and *Shiva-Linga*. They feel that once the Third Eye opens and the *Kundalini* is activated, one immediately goes into a state of unshakable bliss and peace.[10] This is palpably wrong and patently misleading. In fact, the real knowledge about these experiences is almost extinct today and even after great search one may not be able

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[7]This is one of the most significant experiences. The significance of the experience alongwith the meaning of *Shiva-Linga* is being explained in Chapter-III.

[8]It is being given in detail in chapter-III.

[9]Quoted from Swami Pratyagatmananda Saraswati and Sir John Woodroffe, *op. cit.*, p. 89.

[10]When I had these experiences and started passing through great trouble, I met a great number of people in order to discuss my problem and get out of the intense suffering through which I was passing. The experience was also given out to others by my relatives. It was during these days that I found each person to be talking like an "expert" on the subject and giving the most funny ideas and opinions in a most assertive and authentic tone. It appeared that every one knew this experience correctly except I who was actually passing through it. All other versions about the experience wereaccepted by theequally ignorant persons, except the one which I gave.

to find more than a dozen persons in the entire country (India) who can really tell these things correctly.

Once the grace descends, the *Shiva-Linga* is shown and *Kundalini* is activated, the centre of the ego is automatically broken. While it becomes certain after this experience that the individual consciousness, the *Jiva*, will merge into the Absolute, and the state of bliss will emerge someday; it does not merge into the Absolute as soon as the experiences take place. After the initial experience, one has to pass for a long time through the most fearful stages. One often feels that either one would go mad any moment or one would die. This happens precisely because of the *Kundalini* process which destroys the old mind constructed on ignorance and reconstructs the new mind based upon true knowledge slowly and steadily. In fact, the whole process represents a journey from untrue to true, from imperfect to perfect and from darkness to light. It is most arduous, dangerous and full of upheavals. The Goddess Mother rises again and again, and breaks and burns the old nervous junk in a most ruthless manner. This creates immense anxiety, depression, restlessness and weeping. However, the dark periods of depression are abruptly substituted off and on by periods of great relaxation automatically and that is why the individual does not break down completely. The process is highly controlled, regulated and automatic. In fact, the entire modern scientific knowledge can never have any reach to it, and the techniques employed by it are utterly incapable to produce a process similar to it in all times to come.

I may also point out on the basis of my own experiences that *Kundalini* gets activated generally in three ways. Firstly, it may get activated in certain cases automatically, but without being the part of *Gurutattwa*. This means that, in general, the person is not making very conscious efforts to achieve the highest stage of yoga and further that the arousal of the *Kundalini* is not an act of the grace of the Guru/Lord. In such cases, the person will generally go into a state of ecstasy for a few days. He may also contact the highest source of wisdom and may talk about religious and spiritual matters. However, this experience will be, in most cases, extremely short-lived and abortive. The events may take place like this: The person feels a great erection in his sex-organ. The sexual desire becomes uncontrollable. One satisfies this desire again and again through masturbation or other contacts. Then one goes into a state of most severe depression. The fear of death and severe depression generally make the person lose his senses. Modern psychiatry, not knowing anything about the whole experience, may declare the person to be a paranoid suffering with religious delusions and may straightaway resort to electro-shock therapy!

Secondly, the *Kundalini* may get aroused in one who is making sincere efforts in Yoga. This may get aroused as an act of the grace of God/Guru. But the person gets no idea of this grace directly. One remains in doubt about the genuineness of one's own experiences. One passes through great troubles which include mainly depression, anxiety, restlessness, fear of insanity, fear of death, complete loss of confidence and certain other similar things. However, one also retrieves one's position automatically at regular intervals. It becomes a process of 'ups' and 'downs'. If it is so, then one can feel sure that the *Kundalini* is activated as a part of the Divine grace.

Thirdly, the *Kundalini* may get activated in a person after his Third Eye is opened by Guru/God. In such an event, one sees everything clearly

and never develops any doubt about the genuineness of the experience. It is a sign of the highest grace and mercy of the Lord and the one who gets it in this way is indeed the most beloved child of the Supreme Mother, *Kundalini*, and the Supreme Father, *Shiva*. Such a person also passes through great travails almost similar to his counterpart described in the second case. However, he never gets a doubt about the validity of his experiences.

Let me add the following observations on Third Eye and *Kundalini* :—

1. Seeing God in the Third Eye is one of the greatest events in spiritual life. This Eye provides us the instrument to see God in form. After seeing Him in form we automatically start on a path to realise Him in the formless state.

2. When the Third Eye opens and the individual soul meets God in form, it is still a state of duality. He and the individual *jiva* are two entities although quite close to each other. Now an automatic *Kundalini* process starts and continues till the duality vanishes and non-duality is finally established. This is the state of *advaita*. The drop loses its identity completely and becomes the ocean. It is final self-realisation.

3. Opening of the Third Eye represents the second birth. After this, the mental body is dissolved slowly and slowly and the Cosmic body known as the *Brahma-sharira* is formed automatically. One becomes a real *Brahman* or a *Brahma-Jnani* after the complete formation of the Cosmic body.

Before concluding this introduction, I would like to reflect back a bit on my life both as a votary of Marx and Freud. Marx provides the most superficial understanding of human life. There is no doubt that his objective material laws appear to have some applicability on the social-cum-economic situations, and to some extent also help to understand the historical process. But they lack in depth and do not take into consideration the factors[11] which are more important in the understanding of life—inward and outward. To be brief, Marx interprets life on the most gross and superficial level. No wonder, his ideas will always have an appeal for the lowest minds as they can be understood more easily by them.

Freud appears to have a little deeper understanding of the inner life of man based upon most widely prevalent natural instincts. This understanding of man has a great appeal for human beings who find it quite logical and applicable to their mental and emotional lives. This understanding has wide applicability on the society also. However, Freud also got stuck in the false notion of the individual I, that is, the ego identified with the body and instincts. He had no clear idea of this individual "I", that is, *jiva*, nor had he any idea of the universal "I", that is, God. He was also absolutely ignorant of the Cosmic Energy, *Kundalini*, in each one of us. Naturally, he based his whole theory on the "seen" rather than on the "unseen" which represents the final reality. The great trouble in the psycho-analytical understanding of life is that we try to recognise our desire and then accept it instead of transcending it. We start clinging to it instead of leaving it. We try to fulfil it through actions which again put us into bondage which results in suffering. Thus the Freudian thought also does not take us towards happiness or realisation

[11]These factors can be seen in the first volume on Psycho-analysis and Meditation, and also in this volume.

of the real self. Nevertheless, the Freudian thought is not as gross as that of Marx, and hence also not as simple to understand as that of Marx. However, in the ultimate analysis, it also does not provide any solution to human misery.

To be brief, my Marxist ideology was swallowed by psycho-analysis which showed me the utter absurdness of Marxism in human life and my psycho-analytical culture was swallowed partly by meditation but more completely by the fire which is known as *Kundalini* which slowly and steadily and through a process of great suffering showed me the hollowness of understanding the life through psycho-analysis even!

The initial communication with the unknown produced in volume-I that Marx and Freud do not represent real knowledge about man proved immensely true. This was my destiny well-controlled and well-directed by the Almighty that not only did I realise the falsehood of Marxist and Freudian thought, I also knew that 'self' and 'God' represent the only final Truth and Reality. To know all this, I was once broken to be re-constructed through psycho-analysis, and broken again to be reconstructed through *Kundalini*. It was not easy to bear the long suffering of two "breaks". I often cursed my life while passing through suffering. But today when I am out of every pain, I feel the price was paid for most worthy cause. I have known the final truth and with His mercy have been liberated.

I feel absolutely certain on the basis of my experiences that this is indeed the destiny of all human beings to know the final truth someday and merge into it. Each one of us can tread, and perhaps will have to tread, a path which takes us from hell to heaven, and from dust to divinity. The nature of each one of us is that final truth and nothing else.[12] Each one of us is a potential Buddha, Mahavira, Jesus, Mohammad, Nanak and, a Ramakrishna. Let there be no mistake in understanding it and accepting it.

[12]Bhagwan Sri Sathya Sai Baba has often emphatically proclaimed that He is God. When someone questioned Him about it, Baba gave the most profound answer. Baba said, "......You have not heard me completely. I say I am God. I also say that you are also God. The only difference is that I know it and you do not know it."

Through various spiritual practices and the grace of Guru/God, each one can search one's reality and proclaim that one is God.

CHAPTER-II

Brief Background History

The Indians have always been deeply religious. This has not only been due to their past culture dominated by religion, but also due to the constantly emerging stream of genuine yogis and godmen in India. They, time and again, make religion a living reality. Religion in India, instead of revolving around one prophet and one religious book, as it often happened in case of certain other religions, revolves round these godmen, who re-establish the eternal truth of soul and God again and again through practical experience. These godmen affirm, vindicate and re-establish the truth of the great scriptures[1] also which have become a part and parcel of each home in India.

The Indian child, as such, is often born in a highly religious atmosphere and is invariably influenced by religion. He comes across a host of different names and forms of God, a variety of religious ceremonies and a great number of spiritual practices. Despite all this, he is invariably given the idea that God is ONE. He is formless and He is everywhere. It is indelibly printed on the mind of the child that all the different forms of the Lord which people worship are His forms. It is not difficult for him, as such, to accept emotionally the prophets and gods of other religions also and have respect for them.

As he grows in age, he listens not only the themes and stories of various gods and goddesses but also learns such words as yoga, yogis, *sanyasis* and *sadhus*. He listens to the great feats of the devotees of God, and God-realised persons. He also finds opportunities to see some of the living yogis, saints and godmen. In fact, the saffron-clad monk is deeply rooted in his psyche.

As a child, I was a witness to all these things in abundance, for mine was a deeply religious family from all angles. While my father was a great devotee of Lord *Shiva*, my mother was an exceptional case in this regard. Only God knows how many gods she worshipped and how many religious ceremonies and rituals she observed in her day to day life. Uneducated in the modern worldly sense, she often displayed a remarkable religious and spiritual sense in her approach to all worldly matters of life and death, pleasure and pain, richness and poverty.

Notwithstanding these influences, I showed no sign of any religious trend in me during my childhood. On the contrary, I showed trends which could be really disturbing for any family, especially mine, which had highly traditional patterns of living. I never took any interest in my studies. The school was a fearful thing for me and not unoften I played truant and cut my classes. For this I got due share of punishment both from my father and my teachers. In the family also, I was not considered to be a good child. I was never obedient and not even respectful to anyone. So far as the habits of cleanliness were concerned, my behaviour was far from satisfactory. I was a dirty child from all accounts. The

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[1]These scriptures include the *Vedas*, *Upanishads*, *Puranas*, and *Bhagavad Gita*. The *Ramayana*, *Mahabharata*, *Bhagawata* are some of the other religious books which contain the same Truth, and preach it in a more easily understandable style.

only passion which I displayed as a child was for 'play'. I would get instant concentration in any playful activity and enjoy it for hours together. I generally neglected all other duties for the joy which I derived from 'play', and often invited the wrath of my father for it.

As I grew into an adolescent, a sea of change started coming into me. I became good in studies. I also became highly introvert. I felt emotionally alienated from all social life, and in psychological sense suffered from many complexes. I appeared to be a very good student to my teachers and a very good boy to my neighbours. But, at heart, I was a completely lost child who belonged to none in the world!

At this age I was fascinated by the physical aspect of yoga. The inspiration came all of a sudden when a yogi came to our school and gave demonstration of certain yogic exercises before the morning assembly of students. I was deeply attracted by those exercises. That proved a turning point in my life. After returning from school, the first thing I did was to try myself at those yogic exercises. I must say that at the very first attempt I had a fair degree of success. In a few days, I found myself performing many well-known *asanas* and *bandhas* which even the yogi had not performed in the school ! Their knowledge came to me automatically without even having read any book about them. This interest and success could be due to certain *karmas* in the past birth, and as such, it could be described as some kind of an inborn passion for yoga in me. This was my first "initiation" into yoga. Because of this faulty initiation and some inborn great passion for yoga, I had to undergo great psychic suffering later on in my life before finding my way to reach the goal.

Another significant event in the direction of religion took place in my life a year later. I was sitting with my father at our shop. A highly respected and realised priest of a well-known temple of the city came to our shop to buy something. He stared at me with a strange look and called me near him and asked my father, "Is he your son?". When my father replied in the affirmative, the learned priest said, "He will enjoy the grace of *Shakti*"[2] You send him to me with *Durga-Saptshati*.[3] I will tell him to read some portion of it daily which will help him."

Our home was quite near and we had a copy of this highly revered book in our family. I immediately went to my home and brought the book. The learned priest opened a particular chapter and asked me to read it daily in the morning after taking my bath.

From next morning I started reading that chapter of *Durga-Saptshati* daily and thus I was initiated in the art of worshipping and praising the Supreme Mother. The whole exercise increased my devotion and concen-

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[2]*Shakti* means power. This *Shakti* is the Cosmic Energy and is known as the Power of God by utilising which He generates, operates and destroys things. This *Shakti* represents the Mother principle in the Cosmos and in India it is often referred to as Goddess Mother. This Goddess Mother has various aspects. These various aspects are represented by the various forms of the mother like *Durga, Kali, Saraswati, Lakshmi*, etc. This *Shakti* is known as *Kundalini* also.

[3]This is a highly revered book written in praise of Goddess Mother and Her various victories against the evil forces. The various demons and *asuras* portray these evil forces. It must be stated that in India most of the external religious things are merely symbols of the great inner realities. These demons and *asuras* are the evil forces of the mind which keep the individual in bondage by putting on him the veil of *maya* or illusion. The forces can be destroyed by *Shakti* or *Kundalini* only. Once they are destroyed through Her grace, the individual is liberated.

tration to such an extent that I would just close my eyes and instantly recall a picture of the Mother given in the book itself and concentrate on it automatically. During those days I also saw Her in my dreams telling me something which invariably came out true. In short, I tasted the first experience of predictive dreams which, I came to know later on, are caused when the individualised consciousness (*jiva*) comes into contact with the Cosmic Consciousness (*Shiva*).

I was not doing all this very consciously and as a well-planned activity leading to some anticipated spiritual goal. I wonder today how different forces automatically enter human life and shape one's destiny in a particular direction! I could scarcely realise during those days that I would twice arouse that *Shakti* in me—once to break me completely and make me suffer untold pains, and later on to grant me eternity and immortality!

After entering college and later on professional life, I continued to do all the yogic exercises, *pranayama* and read this sacred book. Alongside, I heavily came under the influence of Marxist thought. This started with the reading of fiction of Munshi Prem Chand, a celebrated Indian fiction writer, and developing emotional sympathy for the suffering poor of India. Marxist thought appeared to provide a good solution to the problems of the poor. It indeed fascinated me and I was drawn to it irresistably. It was also fashionable in those days to call oneself a progressive. That label also satisfied my otherwise inferior self-image. This trend in me got further fortified because of the company of certain friends who were also known Marxists.

Seen psycho-analytically, I became a Marxist and also practised yoga for the same reason, that is, to overcome my deep rooted inferiority complex. I indeed wanted to overcome my inferiority and achieve power through both these methods in order to be somebody in the society!

The practice of yoga must be undertaken under the guidance of Guru. This was obvious to me from many written sources which I was able to lay my hands on. But I paid no attention to it, for, I was destined to undergo tremendous suffering to fulfil some purpose.[4] It was indeed preordained and no body could change it or check it.

In 1964, at the age of 29, I was doing work on a doctoral thesis at Delhi. I was also devoting considerable attention to yogic exercises and *pranayama* on the one hand and certain Marxist activities on the other. I seldom realised that the time had come for me when I would soon be hurled on the waves of a mighty and turbulent ocean and would continue to toss on its uncertain and deadly waves for a very long time to come in great pain.

One day, while standing on the roof of the hostel-building with a friend and discussing both religion and Marxism, I found to my great astonishment that a great force rose from the base of my spine and rushed up to the crown of the head where Hindus keep a lock of hair. I noticed further that the force which went upto that point also removed something from that point which looked like a cork on a bottle. And lo! I stood there a completely transformed man in a high state of ecstasy! My vision changed immediately and the total world assumed a silvery

[4]The purpose, as it became obvious to me in due course of time, was to expose the limitations of such philosophies as Marxism and Psycho-analysis which consider body and mind as real and have no idea of the Reality of soul and God.

white shape. My friend told me that even the colour of my face became crimson.

Little did I know that I had aroused my *Kundalini* all of a sudden. Little did I feel that I would go into the greatest mental suffering very soon as the *Kundalini* was not controlled by Guru/God. Little did I realise that I should immediately consult some *Kundalini* yogi who could alone save me from the coming catastrophe by controlling the movements of *Kundalini*.

The wonder of wonders which happened immediately after it, and in which I got lost, was that I started composing poems in English, something which I had never done in my whole life or even dreamt of doing. I would just sit in the lawn of our hostel or in my room and automatically certain beautiful words concerning transcendental reality and God would dance before me and I would just put them down. I clearly felt that I had lost touch with this world and that I was in contact with some infinite wisdom and beauty. I would write without any self-control.

I may again emphasise that I had never enjoyed poetry. I had never dreamt of writing any myself. I seldom knew the metre or the rhyme and other intricate points regarding it. Yet I started composing powerful verses. I would produce some of them below to give some idea to the readers about the inoperative centre of consciousness in the brain, which, if becomes operative, automatically provides a contact with the spiritual-religious existence of man. They relate both to the initial ecstasy and the subsequent agony which stayed with me for quite a few years.

I

Where from this music flows?
From the sky—?
Ocean—??
Mountain—???
I know not.
But it filleth me with joy,
With ineffable bliss.
And I want to stand up and dance.
Who createth this music?
Is He God—?
Man —??
Nature—???
I know not.
But He must be the most beautiful Being,
Most perfect Being.
I want to embrace Him and rejoice eternally.

II

Man is a flower unblossomed.
His Goodness,
His Truth,
His Beauty,
Lie hidden.
His fragrance remains imprisoned,
And then the wind of love blows,

Smiles and tears and kisses touch him,
Sunshine of the soul gives him warmth,
And something within to the Almighty bows.
Then the petals open one after another,
Secret after secret is removed,
And thus this flower unfolds itself,
And fragrance spreads everywhere !!!

III

Whenever You come into the sky,
In the form of a dark cloud,
I raise my head with bashful eyes,
And through the window peep outside,
To see my Master and to see my Lover !!

***

Like a bad Lover,
You whistle and thunder,
And call me outside !
I understand Your feelings,
I understand Your love,
And in ecstasy,
In madness,
I want to run out.
But the fear of the society keeps me in,
And You feel I am not responding to Your love,
You feel I am heartless and soulless !!!
And thus hurt like a child,
You weep and pour out tears.
And again vanish into the endlessness of the sky,
Leaving me to wait and wait and wait.

IV

When my agony,
To see You, to meet You, to embrace You and to kiss You, increases.
When I live in deep pain,
My intellect comes and tells me !
Forget Him,
It denies Your existence !!
I,
For a moment,
To seek relief,
Accept it.
And as soon as I accept it,
Darkness increases,
It appears there is nothing except darkness !
In it I lose the meaning of my own existence !
If You do not exist, I do not exist.
A strange relation !
I think and become bold,
And then I scold my intellect !
You are my servant not master,
Get out !

And again I sink in pain.
My anguish burns,
But the Light returns,
And in that light,
I see the hope of seeing You, meeting You, embracing, You and
Kissing You.
And thus becoming one with You,
One with the total Light !

V

I could not sleep !
It was pitch dark.
Silence of the grave prevailed.
And I was tired too.
Yet I could not sleep !
***
I was gazing at the sky.
Stars were twinkling,
White clouds were floating-
And icy hands of death ruled large over the horizon !

***

I was alone in the vastness of the universe.
An emptiness behind it stared me.
How the world was working?
Why the world was working?
I understood nothing.
But wanted to understand everything.

***

To know all that
I was waiting for You
My eyes were waiting for You
My whole being was waiting for You.
Thou alone are the knower of the secret.
Come, O Lord, Come.
Before I break completely.

VI

I was a child.
My toy was lost,
I was weeping.

***

You came and sat near me.
You patted my head and wiped my tears.
But they rolled down again.
My toy was lost !

***

You gave me many toys—
Toys, beautiful and lovely,
Toys of different hues.

But I was satisfied not,
I wanted the same toy.
I wept and wept and wept !

***

You saw me with compassionate look,
With eyes which were wet with tears,
With heart that was uttering sobs,
Your child was weeping.

***

And then in utter mercy You assumed the form of that toy,
Petrified I saw towards the miracle.
Smiles returned on my lips.
I took You, embraced You and kissed You.
My toy had come to me,
I had gone into my toy,
It was a meeting of eternal happiness !!!

VII

You gave me a boat.
And it was the mid ocean !!
I knew not the destination,
Nor the path.
Nor the art of rowing.
I looked towards You like a child !!!

***

There were boats and boats and boats,
No two boats were going in the same direction,
It was a picture of utter confusion !!!
I trembled in my innocence.
You smiled in Your greatness !
I immediately entrusted my boat to Your care,
And slept !!!
People called me a fool !
They thought they were wide awake,
And I was lying in ignorance !!!
And then a storm came.
Wave after wave rose,
Boat after boat sank,
All cried help, help,
While I continued to sleep;
It was a catastrophe for them,
A joy for me.
For I had entrusted my boat to Your care !!!

VIII

I,
Like a piece of white cloud,
Waterless and colourless,
Was floating into the endlessness of the sky.
Directionless, rudderless and purposeless,

I rode on the wings of intoxicated air,
And a toy of Your wishes,
Floated here and there !!

***

You were a strange player,
I was a strange toy.
Often You swung me over the flowery gardens,
To fill me with sweet fragrance,
And then You tossed me over the vast desert !
To burn my delicate tissues.
And when I cried in pain,
You simply laughed,
And in a joyful mood pushed me towards that bashful maiden.
Whom people call moon.
Before I could forget myself into the beauty of that maiden,
You dragged me over the ocean
Where a storm was brewing in fury !!!

***

Joy and agony,
Pleasure and pain,
You showed me alternately.
But why?
What was my mission in life?
You told me not.
But I understood clearly from Your behaviour,
It was to fulfil You,
To fulfil Your wishes.
And in the process to fulfil myself !!

IX

The whole world is wise, and I am a fool.
I desire not what they desire.
I seek not what they seek.
I enjoy not what they enjoy.
I am a fool !!

***

The whole world laughs at me !!
And You still do not come !
People stone me.
And You sit aloof.
What You want to see in me?
My steadfastness ! My perseverance ! My faithfulness! My love !
All these laughs,
All these stones,
Have not changed me !

***

Day after day,
Night after night,

I sit in continuous wait,
You will come,
But You donot come.
My agony increases,
My heart sinks,
You still do not come !!

***

O, my Supreme Father,
O, my Supreme Mother,
O, my Supreme Lover,
O, my Supreme Beloved,
Come, now come.
Life is becoming unbearable without You.

X

I gathered it from the wise,
That You relieve the sick,
You instruct the ignorant,
Can't You remove my sorrow?
O, compassionate redeemer !
Come,
And give me light.
Come,
And deliver me,
I am crying in pain.
My heart aches and sinks,
My whole being weeps.
Can't You come now ?
When I have emptied myself of the self !
Come,
Take me into Your arms.
And guide me on the path of eternity and immortality !!!

XI

My Master is the strangest lover !
Before
He accepted me,
He tested me very severely.

***

Day after day,
I wept for Him,
But He did not move.
My tears meant nothing for Him !
Night after night,
I kept awake,
But He did not come.
My sleeplessness had no meaning for Him !
Month after month,
I followed Him like a child !
But His indifference reined supreme,
My broken pride did not disturb Him !
And then in desperation,

In the extreme agony,
I decided to end myself.

***

As I was preparing to end myself,
I heard a knock at the door.
A beggar was standing.
His hair, His eyes, His whole look,
Bore a pitiable look.
I gave him all the pearls and jewels
All the money which I had,
But He was satisfied not,
He only wanted me
Me and me and me
With open arms and compassionate look.

***

In desperate hopelessness,
I threw myself into His arms,
And like an innocent child,
Stuck to His bosom,
And while I was feeling His heart-beats,
While I was feeling His warm breath on my head,
He revealed Himself,
He was none else than my Master.
My Master had come to me as a beggar.
How shall I describe the greatness of My Master !!

XII

With this basket
Full of choicest flowers and fruits,
I am standing at Thy door.
Mother, my Supreme Mother.
Open the door
And let Thy child kiss Thy lotus feet !

***

Deserted by one whom I loved,
Betrayed by one whom I adored,
I wander in darkness.
I have knocked all the doors
And ultimately have come at Thy door.
Thou are the Mother who gives birth to the entire universe,
Thou are the Mother who sustains the whole universe,
Thou are the Mother who gives refuge to all the sufferers,
Mother take this child also into Thy arms.

***

I have seen all that was to be seen in this world.
All is temporary,
Full of darkness,
And stark ignorance.
Thou alone are light.

Open Thy door Mother !
And let me merge into You.

***

Open Mother open,
This nasty door.
Why should it stand between the Mother and the child ?
It cannot separate me from You any more.
Open Mother open,
Lest I break it;
Yes I will break it,
For I know,
This is not the door enacted by You.
This is the door of my own ignorance,
I will definitely break it.
But Mother,
I seek Thy help,
Thy Guidance,
Thy Grace,
In this colossal task.

XIII

I,
In my youth,
Was the follower of darkness.
Day after day,
Night after night,
I sought artificial excitement,
And aimless hours filled my life;
But one day I was suddenly fallen,
I lost the love which I wanted by force,
And with it lost the peace and happiness,
I wailed with a broken heart,
My sobs filled the sky.

***

Days passed by.
My sorrows appeared inexhaustible—
And all consuming.
I appeared to break completely.

***

Affliction renewed my faith.
And suddenly light of Truth dawned on me.
I am not the doer,
I am only an instrument of Thy wishes
And have appeared to reap a destiny.
In all humility I bowed before Thee,
And wanted to become Your beloved child !

***

And one day I suddenly heard a knock at the door,
It was a strange knock !

The very voice sent shudders of joy in me;
Strength returned in me automatically.
I stood up and opened the door.
With tenderest looks
And open arms,
My Master was standing before me !!!

These are some of the verses out of many which came to me spontaneously and automatically. These should not be judged on the basis of the principles of criticism of poetry. They have definite drawbacks both of correct language and metre. Nor should they be compared with similar poems by the renowned poets. They should be seen only from this angle that a person, who was never interested in poetry, could write them at all!

A brief study of the poems would show that they have definitely certain stages representing the various aspects of the experience of ecstasy and agony. After the *Kundalini* got aroused and the cork like substance was removed from the *Brahma-randhra* (the opening to Cosmic Consciousness), there was a stage of ecstasy and bliss. One may give the interpretation of this experience in the Freudian sense and purely in physical and sexual terms. However, to me, it is obvious that *Kundalini* immediately puts the individual consciousness (*jiva*) into touch with Cosmic Consciousness (*The PARAMATMA*). This produces infinite bliss and transcendence. As the process of 'Union' had taken place all of a sudden and without the proper dissolution of the ego and other sense material, it was short-lived.[5] The separation creates depression, pain, weeping and wailing. There are poems which clearly indicate this. Lastly, although the state of bliss was gone, the desire to search that bliss again by merging into the 'Mother' or the 'Master' never vanished. This is the eternal desire of the individual consciousness or *jiva* to merge into the Cosmic Consciousness or God. There are indeed poems to this effect also.

The arousal of *Kundalini* immediately opens the gate to spiritual and religious knowledge. One automatically speaks many things which are deeply connected with religious knowledge. In my case, apart from the poems, I generally talked about the Supreme Mother. I also spoke words and sentences which were profoundly religious in character. These words were never put into my mind in my whole present life till then. Moreover, I was only in the habit of speaking in the Marxist terminology. These sentences, as such, were surprising. They only gave an idea that there is a hidden source of religious wisdom in each of us which represents reality and truth in the ultimate analysis.

The experience was short-lived. I have mentioned in the introduction that *Kundalini* sometimes gets activated automatically without being controlled by God/Guru. After its arousal it immediately rushes to *Shiva* and provides temporary bliss. The resulting religious experience is shortlived and does not become a stable part of the nervous system. It can be described as abortive or unsuccessful arousal of *Kundalini*. Then it definitely leads to great suffering in which an extreme paranoid depression, confused religious ideas and an immediate desire for death

[5]Spiritually speaking, I was not yet clean to live permanently in Him. However, as I came to know later on, it was all well-planned at the *Shiva-Shakti* level so as to expose the falsehood of both Marxism and Psycho-analysis before me.

become supreme. This happened to me also. I ran to psychiatrists and others to get rid of the killing-depression. The variety of diagnosis was as varied as the variety of psychiatrists.

It was indeed astounding to note how the various psychiatrists were ignorant about the whole affair. They based their diagnosis on certain symptoms and on a very superficial understanding of the whole phenomenon. They seldom listened to me properly and understood my story. Instead, they had well built pre-conceived notions about everything and felt that everything should fit into their notions in order to get a certificate of normalcy from them. Today, when after the well-controlled *Kundalini* experiences, I write these lines, I fully realise that the modern knowledge of psychic troubles and diseases is based upon totally false notions and utterly inadequate understanding. It might have coined certain words and expressions as labels for certain symptoms. Because of their wide currency, there may not be any harm to retain them. But the basic truth of this discipline of psychiatry is that it has not been able to pinpoint the real causes of nervous diseases. No wonder, the psychiatrists are incapable of curing a single case of nervous breakdown completely. To make my point clear, I must add emphatically that many of the psychic diseases owe their origin to an unconscious religious search of man and incorrect working of *prana* in general and Cosmic Energy or *maha-prana* (*Kundalini*) in particular in them.[6] The modern psychiatrists, in their monumental ignorance about these phenomena, try to take the person away from religion through all kinds of suggestions and in the process do more harm than good to the patient. They declare many cases as improved or cured without following them up. If they follow these cases sincerely and correctly, they may find out that many persons have not improved at all. They have simply adjusted themselves to the trouble a bit. In the process, they have also lost all confidence in the efficiency of psychiatry and capability of psychiatrists to cure them. Many of them keep on trying *tantriks*, *fakirs* and other priests for their cure. Some of them do report that they became better with the suggestions, medicines or certain spiritual practices prescribed by the latter kind of persons.

To come to the main theme again, I started suffering with severe depression and certain 'religious delusions'. In the opinion of one or two psychiatrists, I had clear-cut paranoid trends as I was obsessed with the ideas of "perfect love", "supreme power" and God etc.[7] I tried the treatment of some psychiatrists. I got only what can be described as

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[6]It has been noticed that some great saints or godmen, like Jesus, could cure the psychic diseases with their will only. The secret of it perhaps lies in the fact that such godmen are equal to *Shiva* and can manipulate the individual *prana* (or individualised libido) and Cosmic Energy or *Kundalini* (or the Cosmic Libido) in any way they like. That results in cure. The perfect cure is effected when they redirect the *prana* or *maha-prana* towards their ownself, that is *SHIVA*.

The psychiatrists and psycho-analysts try to redirect this *prana* and *maha-prana* (libido) towards certain other objects of the world and new ideas connected with them. But as the objects and ideas are basically false, the *prana* never reaches the real goal and no complete cure takes place.

[7]I plead the paranoia should be thoroughly probed by the modern psychiatrists. Paranoia, to my mind, definitely represents a higher search of the unconscious for spiritual realisation. A paranoid person should be considered as a 'misfired case of spirituality'. After giving 'psychiatric first-aid' such a case should be put on various spiritual practices like *japa*, meditation, etc.

pseudo relief. The suggestive therapy of the psychiatrists was often ridiculous, but when they asked me after giving it as how did I feel, I often said 'better'. This was indeed a compulsive behaviour to say 'better' in order not to hurt the other person who in all fairness was trying to act as my benefactor. However, it was clear to me that the person who was trying to cure me was completely ignorant about the 'what' and 'why' of my trouble. And as my suffering was intolerable and there was no visible alternative for me, I accepted the psychiatrists as better than nothing.

But as God, in His utter mercy, willed it so in the very initial stage of my depression, a young Swami, named Swami Amitananda, entered my room in my hostel. The person whom he had come to meet in the hostel had gone out somewhere, and the Swami wanted to sit in my room for some time in order to wait for the gentleman to return. While sitting in my room, he started talking about many things. I also mentioned to him about my interest in yoga and also the state of depression which I was passing through at that time. He straightaway taught me the technique of meditation and gave me great hopes about the cure of my depression. I started the practice of meditation from the same day and from the initial practice, I found that it was something wonderful !

Another good thing which came to my luck was that I also started undergoing Freudian psycho-analysis, the best treatment for emotional suffering, devised by the modern intellect. The initial influence of psycho-analysis on my thinking was tremendous. I continued to do meditation as it produced enormous psychic peace, but I became an enemy both of Marxism and religion under the influence of psycho-analysis. Psycho-analysis indeed produced in me a new vision about the meaning of life![8] However, things in life take a shape which is ordained by God. I never knew that I would be brought back to real religion with a much greater force.

As I have stated above, I continued with meditation alongwith psycho-analysis. I was doing meditation not as a religious ritual, but because it produced highly beneficial waves of joy and peace in my mind. The second reason for doing meditation was that I was able to observe myself and my mental behaviour for long in the purely psycho-analytical terms while sitting in meditation. Still another factor which prompted me to meditate was some unconscious compulsion[9] which propelled me to undertake it with regularity which I cannot explain. I would get up at night and start doing it. Even while travelling in a bus, or sitting in a library, I would automatically chant 'So-Ham', my *mantra*, 'So' with the ingoing breath and 'Ham' with the outcoming breath. Perhaps I again had blundered. This time also I had not gone in for a Guru who is considered as a prime necessity in all meditation. However, the indwelling God willed it so, and I became clear about it after a few years.

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[8]Please refer to *Psycho-analysis and Meditation*, vol.I, for an insight into those experiences.

[9]This is the most unconscious compulsion of all individual souls (*Jivas*), as every *Jiva* searches a path by which it can merge with its source, that is, God. In some cases the desire becomes very strong because of the cumulative effect of spiritual *karmas* done uptill the past birth. I am certain that this was so in my case.

As time passed in the dual process of psycho-analysis and meditation, I combined the two processes beautifully. While I found no contradiction in combining the two and indeed derived great benefits in my evolution, it was much to the chagrin of my analyst, who was against all meditation, and considered it to be another part of 'compulsive formation' in me.

During this period I developed numerous new concepts related to the mental and spiritual life, as also to nervous diseases. These are contained in volume-I. While developing those concepts, I was certain that I was giving something which would prove in times to come a great boon for the emotionally disturbed people all over the world. The reason was that these concepts contained a fine blend of what I considered to be best in psycho-analysis and meditation.

However, things were to take a much higher shape for me because of the extreme mercy of Lord on me. While I was progressing in a satisfactory fashion on the path of psycho-analysis and meditation both, I was blessed with a dream by Bhagwan Sri Sathya Sai Baba. He blessed me and told me that I was doing meditation because of His will and that I should continue with it as there was a purpose behind it. He also told me that He is with me!

Till that day I had not much idea of the Divinity of Bhagwan Sri Sathya Sai Baba. Even after this dream, I considered Him to be a yogi or a saint. However, after this dream, I soon found that my meditation was progressing with a fast speed. I also got numerous other dreams through the grace of Baba which all came out true.[10] In fact, after the dream, I felt such confidence in me that I felt quite free and bold to take a decision on my own to get my analysis terminated.

By 1972 my psycho-religious apparatus of the mind developed so well that I could occasionally receive mystic communication while sitting in meditation. It was because of one such communication that from January 1, 1973, I started writing the first volume on psycho-analysis and meditation. The work was almost complete by February 1975. From my own state of mental satisfaction and happiness, I thought that I had achieved in life whatever could possibly be the end-product of meditation, that is, a state of peace, contentment and mental balance.

In early March, 1975, I was contacted by one or two friends who advised me to get my work published. I even engaged a typist to type out the manuscript finally. But God and my Supreme Guru Bhagwan Sri Sathya Sai Baba alone knew that much still remained to be seen and done. And I realised it very soon to my great surprise, shock and suffering!

Around March 15, I entered into another phase of most astounding experiences. These have been mentioned in brief in the introduction to this book, and are being given in detail in the next chapter. It may be stated on the basis of these experiences that Bhagwan Sri Sathya Sai Baba is no yogi or a saint. He is the incarnation of God. He is Lord Krishna. He is Lord *Shiva*. He is Lord Jesus Christ. In short, He is every thing! It is only out of mercy for the large mass of suffering humanity that He has incarnated and assumed the physical frame. He has indeed come

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[10]Many of these dreams are mentioned in *Psycho-analysis and meditation*, vol. I. *op. cit.*

to ward off the crisis which has overtaken humanity. He Himself has declared that He has come because the saints and sages prayed to Him. He is the dweller in the temple of every heart. He asserts, as Divinity alone can do, "Let me assure you that this *dharmaswarupa*, that this divine body, has not come in vain. It will succeed in averting the crisis that has come upon humanity".[11]

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[11]Quoted from Sandweiss, Samuel H, *SAI BABA, The Holy Man and the Psychiatrist* (New Delhi : M. Gulab Singh & Sons. 1975), p. 91.

CHAPTER-III

Third Eye and Kundalini

(Experiences from March 14 to May 10, 1975)

A brief reference has already been made in chapter-I to my experiences of opening of the Third Eye, coming face to face with God in His various forms in the Third Eye and arousal of *Kundalini*. In this chapter, I wish to narrate them in detail alongwith certain drawings so that the readers can get some glimpse of the great secrets of the inner spiritual path and the extra-ordinary perils involved in the undertaking, even in such cases where the *sadhakas* enjoy the full mercy of the Lord and are destined to reach a successful consummation of their spiritual effort.

The experiences, as would become obvious after the study of this chapter, are not demonstrable according to modern notions of science and are definitely beyond the realm of senses, mind and the intellect. The knowledge that such wonderful phenomena of Divinity and our own eternal life exist right in our own-selves has become so rare that many a reader may simply doubt the validity of the experiences. But my understanding formed on the basis of my experiences on the one hand and on many declarations of Bhagwan Sri Sathya Sai Baba on the other is that the time has come for the reestablishment of this extremely secret and supreme knowledge in the world for the benefit of mankind. This knowledge will alone bring a shift in the understanding of man about the goals of human life on the one hand and numerous values on the other.[1] This shift in understanding about goals and values would change the entire course of day-to-day actions of human being thus leading them towards a more peaceful, contented and righteous life in all fields. The net outcome would be an increase in the stability and happiness of mankind. It implies that there would be a definite decrease in jealousy, violence, hatred, greed and unhappiness of mankind.

Now I come to the details of my experiences. It has already been written in the introduction to this volume that I started on the path of meditation in 1964 under very strange and rather abnormal circumstances. My own childhood and the ideas which I held about life during my youth did not carve me out as one who would proceed on the spiritual path right upto the end. There were indeed no firm indicators in my early childhood which could predict it or could give even a major hint about it. However, on the basis of my personal experiences, I now feel bold to say that an individual's understanding, calculation and planning about life is nothing as compared to his destiny which is

[1]The goal and values have a close connection. The pursuit of temporary socio-economic goals due to faulty vision, which understands the physical reality to be the final reality, propels us to practise lower kind of values. A knowledge about the higher spiritual reality and consequently fixation of spiritual realisation as the goal of life will definitely lead us to follow higher values.

controlled by higher powers right inside him.[2] This very expression about destiny or fate could indeed be very revolting to my own personality structure at one time in my life and I could describe any person giving vent to such views as simplistic, defeatist and even unmanly. But today I stand a most truthful testimony to this fact in my own eyes and hence make this statement earnestly and in all seriousness.

Due to faulty practice of yogic postures and *pranayama* my *Kundalini* once got uncontrollably activated in 1964 and I went into a state of unbearable depression after passing through an initial stage of ecstasy.[3] An unknown Swami came to my room by chance and put me on the path of meditation. This can be stated to be just 'by chance' in modern language.[4] But it was a part of my destiny according to my present way of thinking.[5]

After almost seven years of meditational experiences, I got Bhagwan Sri Sathya Sai Baba in the dream. He not only blessed me, but also encouraged me to continue with meditation as there was a purpose behind it. He also told me that, 'He is with me'. Till then I considered meditation to be a technique which delivers only mental benefits and nothing else. This assessment was formed on the basis of my own experience. But after the dream, I started getting further experiences which convinced me that there is really something like a spiritual journey which I was performing. The direction of that journey was also very clear to me. I saw it again and again while sitting in meditation that my consciousness and attention automatically rose towards the *Brahma-randhra*. While doing meditation I often used to feel scratching sensations in the portion near the *Brahma-randhra*. It was obvious to me that there, near *Brahma-randhra*, or at it, perhaps lay the end of the journey! It was also obvious to me that this path on which I was performing the journey lay from the mid-point between the two eye-brows to the *Brahma-randhra*. The scratching sensations often suggested to me that there was some secret thing lying there which could get pierced someday while sitting in meditation, and that would represent the end of the journey. I did not realise during those days that what this piercing could, in fact, mean and how horrible it could be!

By the beginning of 1975, I had achieved, to my mind, a great degree of perfection in meditation and was quite near the goal. Many experiences which emerged after 1971 gave me that idea.[6] By that

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[2]This destiny, to my thinking, is not fixed first arbitrarily. It is the direct outcome of one's *karmas* (actions) done in all the previous births. Thus it is shaped by one's ownself and not carved out by anyone else.

[3]This was a part of *Hatha-Yoga*. It can prove very dangerous if done without proper guidance and its excessive practice is not advisable in modern times as many preconditions related to "*yama*" and "*niyama*", two initial steps of Patanjali's famous *Ashtang yoga*, are not properly fulfilled.

[4]There appear many unexpected favourable events in an individual's life. Out of ignorance, the modern man tends to say about each such event, "It happened by chance". He should know that there is nothing which happens by chance. Every event takes place according to the Will of God. The man is well-advised to interpret such events by uttering, "It is the will of the Lord."

[5]The circumstances are narrated both in Vol.-I and the first chapter of this volume.

[6]The stages of this spiritual journey are given in chapter-XIV in volume-I. The chapter is entitled, "Towards the final Goal".

time, as would be clear from the study of the above stated experiences in volume-I, I had reached the fiftieth signal in my spiritual journey. In this signal, I had felt that there were two nerves which lay over the *Brahma-randhra* and they had become quite weak and shaky. Further meditation tended to make them more shaky and this used to create a lot of fear and anxiety in me. In fact, I would rather hesitate to meditate further during that period for fear of some catastrophe overtaking me. I found myself to be in perfect bliss and peace without meditation in those days. This state of peace often gave me another idea that perhaps the goal had been reached !

However, I found later on that unless those two nerves are broken, the *Brahma-randhra* does not open up finally and one does not achieve what is described as 'deliverance' or 'liberation'. I also came to know later on that those two nerves have to be broken by God/Guru alone if the process is to end in success. Otherwise that would just mean a most classic nervous break-down.[7] Those nerves, in fact, represent the most basic mother-contact and the very centre of the ego or the mind on which the whole personality of the individual stands. It is in these nerves that the ego 'I' of an individual based on the most fundamental ignorance that 'I am the body' is encased and enslaved. Further, the breaking of those two nerves represents the death experience because the real 'I', or the witnessing soul,[8] gets violently separated from the ignorance that 'I am the body'. With this experience, all the notions of objective reality developed in the mind right from childhood also fall. I did not know all these things at that time but was destined to know them later on because of the immense mercy of the Lord on me.

In the middle of March 1975, it was March 14 perhaps, a friend of mine who was also a colleague and was living close by committed suicide at about 9 p.m. by hanging himself with a ceiling fan in his room. Next morning when I returned to my room from the place of the tragedy, I found to my great horror that not only I felt deep fear and depression but the two nerves lying just under the point where Hindus keep a lock of hair made a very fine slippery movement. Not knowing the meditational realities as stated in the last paragraph, I instantly came to the conclusion that all meditation had failed, a most classic and complete nervous break-down had taken place and I had gone into the grip of death.

During the whole day, the conclusion looked to me too obvious. Although I tried to put a brave face among my colleagues during the day, yet, at heart, I remained in a state of fear of death, severe depression, immense insecurity, fear of loneliness and need for immediate dependence. There was complete instability in my nervous structure. The desire to eat anything also vanished. I feared to return to my residence in the evening. At night there was a great desire to sleep but

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[7]It should be obvious to all *sadhakas* treading the path of meditation that during the last stages, a classical nervous break-down is a must for final liberation. This is generally a very fearful and dangerous state for a *sadhaka*, as it represents the death experience.

[8]Many psycho-analysts interpret this witnessing soul or *jiva* as the ego.

there was also a deep fear to sleep.[9] There was no doubt in my mind that I faced an immediate and imminent doom. I tried to meditate for about one hour in that state of fear. I felt some relief and then went to sleep.

It was one of the most fearful sleeps of my life. Right in the morning when I got up, I found myself in the same state of fears although the intensity of depression was somewhat less. "I should not surrender myself to despair and this is the moment when I should fight hard." This was what I suggested to myself in that moment.

The suggestion pushed me towards meditation. I started meditating and after an hour or so found that I felt a little better. I knew clearly that the most basic mother-contact had been broken and this was to be transcended. But how? I had no idea. My only idea was that I should meditate more and more.

When I felt some relief after meditation, I attempted all the techniques of self-analysis which I had developed during the last six years and which I used to find very effective in dealing with my emotional and mental problems. After analysing myself on that day, I wrote in my note-book as a part of self recognition:

(i) I am extremely restless
(ii) I have a fear of death
(iii) I cannot relax
(iv) I have a fear of loneliness
(v) I have an extreme depression
(vi) I am feeling extremely insecure
(vii) I fear the environment around me
(viii) I want immediate dependence and protection.

After recognising these things very honestly in me, I tried to picture myself as :

(i) very calm
(ii) very stable

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[9]It is very important to understand here that these two nerves are the most basic nerves of *raga* and *dwesha* on which the whole personality of the individual stands. They, near the *Brahma-randhra*, represent the centre of the ego and mind. They represent the most basic mother-contact.

All nervous breakdowns of classical nature take place at the point near the *Brahma-randhra* and at the level of the mother-contact. Once these most basic nerves are displaced from their original position, they cannot be put back firmly into their original position. As they represent the starting point of all the nervous paths and also personality, the whole system becomes shaky and personality becomes weakened for all times to come. No modern technique or medicine or therapy can repair the damage completely. The damage takes place from the source. No technique can repair it upto the source. No wonder, no mental sufferer is completely cured by any modern technique including psycho-analysis.

The damage upto the source can be firmly repaired if through the grace of God/Guru and Mother *Kundalini*, one is reborn in this very human body. One can achieve this rebirth through (i) long meditation, (ii) utmost grace of the Guru/God, (iii) arousal of *Kundalini* in a controlled fashion through the grace of God, and (iv) completion of the *Kundalini* process.

In this re-birth, the Supreme Mother, that is, *Kundalini* acts as the mother in place of the earthly mother. Supreme Consciousness or Lord *Shiva* acts as the father in place of the earthly father. The individual *Jiva* acts as the child. Not only does the old nervous system get completely dissolved, but a new nervous system is also formed right upto the source through a slow process. This new system contains all the spiritual knowledge. After this second birth, one lives in the world as a son of God or a messenger of God, or even as God Himself.

(iii) very confident
(iv) very relaxed
(v) not fearful of the environment and so on.

In normal circumstances, this psycho-analytical understanding of mind should have produced considerable relief. But I found to my great surprise that the exercise produced only very momentary relief, and that was more a part of the "process of analysis" rather than the product of analysis.

The next two to three days were most horrible. I would engage myself in meditation. It would give me some uplift. I would also undertake self-analysis as described in the preceding pages. It would also produce small relief. But the overall situation was that I was in the grip of death. The fears, depression and insecurity were so consuming that I cannot describe them in adequate words. While sleeping at night I would simply perspire as a result of intense fear. I would also notice as if the clusters of nerves were falling inside my mind like the snow which falls on the mountains. These falling clusters would bring forth fears in me which were of most infantile nature. For example, I would fear a little noise. Even the creak of a door or a window would horrify me. I would fear even the shaking of a cloth or its image on the wall. I would also fear to go to bathroom. It was very obvious to me that the most infantile experiences right from the day of my birth had come to the surface uncontrollably. Every minute and every moment I would feel that death would overtake me. Despite all this, I continued with meditation and self psycho-analysis.

I continued in that state for about seven days from the day of death of my colleague. I had concluded that my death was certain, for my situation had become completely irretrievable. The suffering was of such a nature that I did not take any friend into confidence about it by then. I was in utter confusion as what to do when certain things started happening which put me into another state altogether.

It was most probably March 22, 1975.[10] I went to my office in the morning in a highly disturbed state. I returned back in the evening and undertook the exercise of meditation and self-analysis as usual. It did not produce any noticeable relief. I went to sleep in a very disturbed state of mind. But a great wonder happened at about midnight. It was the later part of the month of March and still it was a bit cool in Delhi. I used to sleep with a woollen blanket on me. I found at midnight, may be at about 1 a.m., that some one pulled up my blanket. I saw to my great astonishment that Bhagwan Sri Sathya Sai Baba was standing nearby and asking me to get up and meditate. I saw Him but my knowledge of psychology asserted itself immediately and I wanted to be sure that it was not hallucination. So I tried to hold Him into my arms while lying on my cot. Since I could not hold Him into my arms, I came to the instant conclusion that due to depression, I had gone into hallucinations and was losing my senses. Thus, considering the experience to be a mere hallucination, I pulled up the blanket again over me and tried to sleep. Surprisingly, my blanket was again pulled up and I again saw Bhagwan Sri Sathya Sai Baba standing in His effulgent form with red aura round Him. He again asked me to sit and meditate slowly and slowly in a relaxed way at the mid-point between the two eyebrows. I had no alternative but to sit and start meditating. The moment I started

[10]The dates given in this chapter are correct as far as I remember.

meditating, Baba disappeared. I continued to meditate in a relaxed way at the mid-point between the two eyebrows upto 4 a.m.[11] By that time I felt considerably relaxed and went to sleep. I slept quite soundly for about three hours.

When I got up at about 7 a.m., I felt a little better, but within a few minutes, I again went into the state of dark depression. The same fears started haunting me. I again felt that the experience of last night might have been a mere hallucination.

By 9 a.m. the depression became severer and the intensity of fear had become uncontrollable. A thought came to me. I should bring a relative of mine who was working as a teacher in a higher secondary school and keep him with me for a few days and try to handle my trouble myself. During these days I had not written to my parents or brothers about my condition thinking that they would get a great shock. My mother who had seen my past suffering with great concern was a little satisfied that after all during her life time I had come out of the trouble. But now if she listened to this trouble, she would simply collapse. This thought prevented me from writing anything to my brothers or parents.

All this understanding was working in my mind when I took my two-wheeler scooter and started in the direction of the colony in which my relative, a close nephew, lived. While I had gone only a little distance, I instantly recalled that my ex-landlord lived in the staff-quarters of the All India Institute of Medical Sciences which were just on the way. Why should not I go to him and tell him of my position and seek his help in consulting some psychiatrist who might be living in the nearby quarters? This thought propelled me to go to him first and consult a psychiatrist about my problem.

I met my landlord and told him about my great depression due to the suicide of a friend and sought his help to meet some psychiatrist immediately. He gave me a cup of tea, put on his clothes and accompanied me to a psychiatrist who lived close by and whom he knew very intimately being colleagues in the same organisation.[12]

The doctor was kind to me. He heard my whole story and also the background of my life. My narration and interpretation of the events, as based they were on my long years of psycho-analytical training, convinced him that he would not be able to help me much through any therapy. He also got convinced after listening to the episode of the two nerves getting displaced from under the point where the Hindus keep a lock of hair that a complete nervous break-down had taken place. He sympathised with me a great deal. He suggested that I should stay in the hospital ward for a few days for which he would instantly recommend my case. I did not accept his suggestion.[13] Instead, I told him that I would go to Ambala where my brother, who was also a psychiatrist, lived. Seeing

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[11]During this period I used to do meditation, but without any relaxation. In fact, I almost used force to do it. I would try to push the falling nerves in the mind back towards the *Brahma-randhra* through the force of out-going breath. I meditated as if I was fighting the greatest battle with my nerves.

[12]His name was Doctor Chawla. His wife was also working as psychiatrist in the same institute alongwith him.

[13]It was indeed Divine intervention that I did not agree to the suggestion of that kind doctor at a time when I was in a most horrible state of mind. Now I can state it that had I accepted that suggestion, they would have given me electric shocks, for they knew only this treatment in such a horrible state of mind. With that, possibly, I would have lost all chance of recovery and eternal life.

my condition, the doctor advised me not to travel alone. He asked me to call my brother here. He also prescribed some tablets for me. He further advised me not to drive my scooter at all!

I took leave of him and went to my nephew. In the way my confidence to stay on in Delhi alone or alongwith my nephew even and look after myself was shaken further. But on the surface I maintained the logic that as going to my parents would prove a great shock for them, I should try to solve the problem all on my own without telling about it to anyone in my family.

My nephew was a bit surprised to see me at his residence as he knew that I seldom went out to meet people. He welcomed me but felt surprised at my extremely dark and pulled down face and deteriorated health. At that time he had two students who used to come to him for private tuition. As I was in a state of extreme restlessness, I asked him to ask them to go away which he did promptly. After the students left that place, I narrated the whole story to him. He was much younger to me and was incapable of understanding all that was happening to me. I told him to accompany me to my flat and stay with me for some days. During those days, I told him, I would be able to solve my problems through self-analysis and meditation and then he could return. Not knowing anything about these things, he agreed to what I said. He wanted me to take lunch with him. But as I was extremely restless and unable to sit even, I told him to accompany me immediately. Quite puzzled, he locked his room and accompanied me on my scooter to my flat. In the way, I also bought the tablets prescribed by the doctor, although from my past experiences I knew perfectly well that the tablets are generally useless in such suffering.

When I returned to my flat alongwith him, I felt completely exhausted. I lay on the seat on which I used to meditate. I asked my nephew to sit in an easy chair. He was quite puzzled and was watching me with great concern and surprise. I could feel that he was able to see my abnormality very clearly.

I immediately shut my eyes after lying. I was in a state of very severe depression. After lying, I almost wept in my heart out of great pain and self-pity. Immediately, I remembered the experience of the last night when Bhagwan Sri Sathya Sai Baba appeared in my bed-room and asked me to get up and meditate. Now with the closed eyes, I prayed to Him, "Father save me ! Father save me ! You have always told me in my dreams that You are with me in my meditation. Why don't You save me now?" I uttered these words in my mind and wept profusely and uncontrollably.

I also started meditating while lying on the seat of my meditation before the photograph of Sri Sathya Sai Baba. After some time I came across a great experience in meditation which produced instant relief of a much higher quality than I had felt hither-to-fore. I found that at the mid-point between the two eyebrows, where I used to concentrate in meditation, a thick, blood-red, fine and vertical line appeared. This line appeared to me like a scratch. My eyes were closed. But this red-scratch was quite clearly visible to me from inside. It was indeed just like a vertical red slit. The readers can have some idea of the happening from Figure-I.

I must make it clear on the basis of my later experiences that this thick vertical line visible with closed eyes had no physical existence on the forehead or between the two eye-brows externally, as the readers

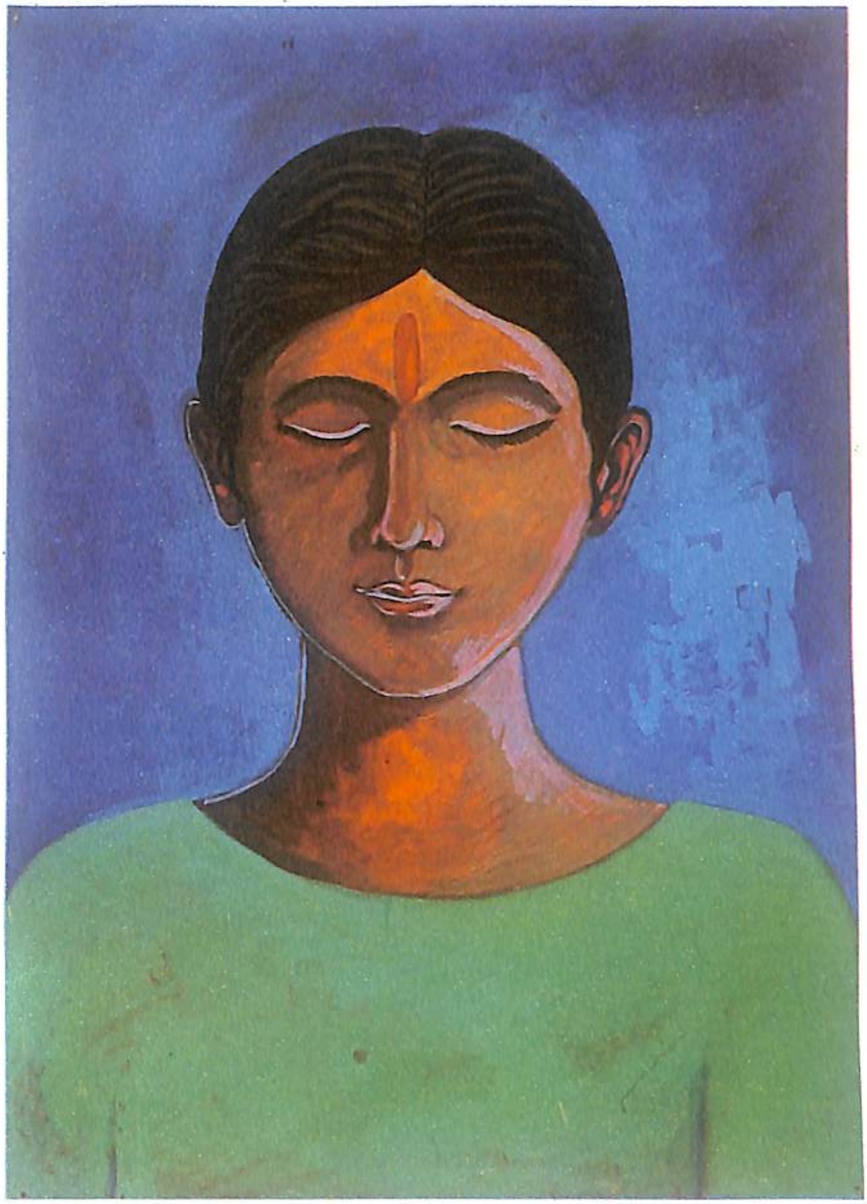


Figure-1

might imagine after seeing the figure. It was not a scratch which could be made by human hands by a razor or any other sharp weapon on the external physical body. This line lay on the 'inward path' of *Sushumna*, the yogic nerve through which the *Kundalini* rises and grants liberation to the *Jiva*, or individual soul. This indeed lay at a point where the three nerves, *Ida*, *Pingla* and *Sushumna* cross one another at the sixth centre of consciousness, that is, *Trikuti*.[14] This can be seen only through the inner vision or the EYE of soul or *Shiva*, and not by the pair of physical eyes.

The appearance of the line produced in me an intense feeling that Bhagwan Sri Sathya Sai Baba was sitting behind that line in effulgent blood red clothes. He was indeed waiting for me.

The experience was momentary, may be for thirty seconds only, but it produced immense joy and happiness in me. I had a great feeling of being in light. I also felt perfect stability. The whole depression, anxiety and fears vanished as if they never existed ! I was not able to understand the experience completely except for its instant and wonderful effect on my nervous system. The only thing which I could think at that moment was that we have to get the contact of God/Guru at that point alone.

I immediately got up in great joy and told my nephew in a very happy mood that my affliction was over. He was simply surprised at the quick change of my whole mood. We happily took lunch. Perhaps it was my first good lunch in the last eight days or so.

The state of stability existed hardly till evening. During the period of stability I had developed great confidence in my recovery from the traumatic experience. But as soon as the stability vanished, this confidence also vanished. I was again in the grip of that dark mood where death and insanity, I felt, could take hold of me at any moment because of the very severe depression and darkest fears mingled with a great feeling of insecurity. This state continued for about full one day.

On March 24, 1975, I meditated for a long time in the morning and also did long exercise in self-analysis. In the afternoon also, when I was in one of my darkest moods, I sat for meditation, prayed to God to save me and wept while sitting before His photograph. Within moments of meditation I found that my mood automatically got a 'lift' and some confidence returned to me. During this later span of meditation, I was also amazed to notice that wherever my attention went inside my own mind, I found that the red-image of my Guru was also carried with it. There was no point on the 'inward path' where the image of the Guru was not there !

This experience again produced a feeling of stability and confidence. However, the feeling remained with me only for about three hours. In the evening, the same dark mood started taking hold of me. I was puzzled and baffled. I understood nothing as to what was happening to me. The same dark fears of loneliness, insanity and death took hold of me. I again found myself at the point of death. Only God knows how, but I did collect some courage and sat on the seat of my meditation before the photograph of my Guru. I prayed to Him to save me and started meditating. After a brief span of meditation, another strange

[14]This is the real *Triveni*, the confluence of *Ida*, *Pingla* and *Sushumna*. If it opens inside and the *jiva* takes bath here, it is liberated. In India, many external geographical and cultural aspects have been derived from inner spiritual realities. The *Triveni* in Allahabad is only one of them.

experience emerged which produced great feelings of relief. While doing meditation I felt some tingling sensation in the nerves near the *Brahmarandhra*. It looked very obvious that the nerves lying there were very few and very weak. I felt that if certain pressure was put on those nerves through meditation, some point lying underneath might get pierced. While I was having such feelings, I instantly found that indeed there was some pin-prick like thing in those nerves and immediately some bright rays of light emerged out of that point. Figure-2 may give a very rough idea to the readers about this experience.



Figure—2

This experience again put me into some stability and calmness. However, like the previous experiences, it also proved short-lived. By the morning of March 25, it again vanished leaving me in the clutches of the same dark fears and depression. I frantically undertook the exercise of self-analysis and meditation and almost forcibly tried to have some feelings of well-being. However, I did not succeed much. I, in fact, came to the conclusion that I should no longer stay alone in Delhi as I was in a state of complete nervous break-down. I should go to my parents and brothers immediately. My existence was in danger and I should not take undue risk. I indeed thought of taking long leave from the office and leave Delhi.

I took my bath and got ready to go to my office in order to apply for leave. But before leaving for my office I lay on the seat of my meditation and prayed to God Sri Sathya Sai Baba to save me.

The Greatest Spiritual Wonder

With these prayers, I closed my eyes and tried to concentrate at the mid-point between the two eye-brows and meditate. In a moment the red vertical scratch, which appeared three days ago at the mid-point between the two eye-brows, appeared again. And within moments the scratch widened into an 'Eye'! My two eyes were closed but this Eye was clearly visible. And lo! In that Eye I immediately saw that Bhagwan Sri Sathya Sai Baba was standing in effulgent form in blood-red *choga* holding a shining egg-shaped *Shiva-Linga* in between the thumb and fingers of His right hand. It was held in such a position as if it was being shown to me (*Jiva*).[15] The readers can have some glimpse of the

[15]From my experience I can say that the Third Eye is exactly like the other two eyes. Other two eyes can see the physical objects of the external world. The Third Eye can see the spiritual objects of the internal world. As the other two eyes cannot see the spiritual objects, this Third Eye cannot see the objects of the external physical world. The Third Eye sees the spiritual objects as clearly as the other two eyes see the external world and its objects.

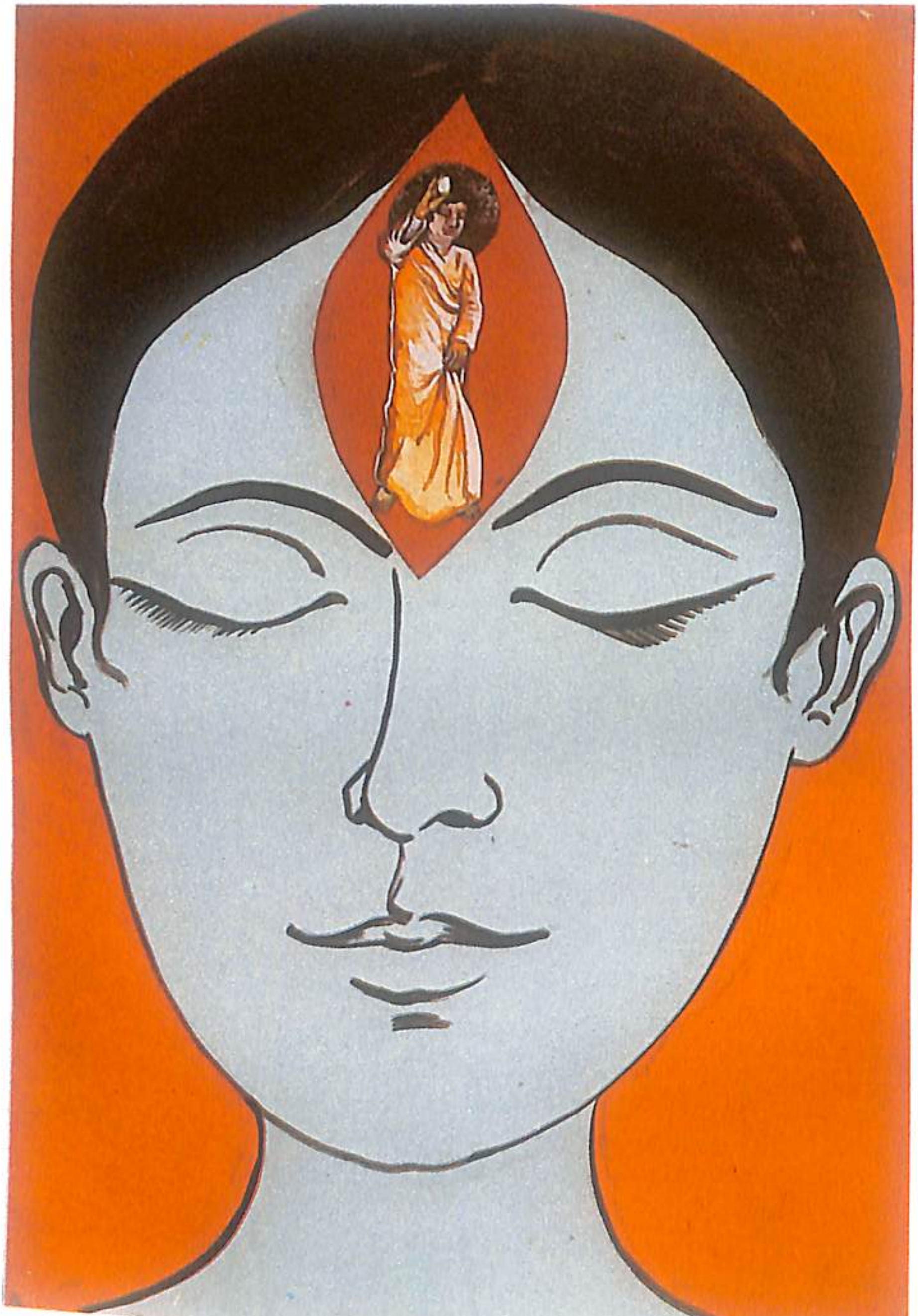


Figure-3

experience[16] from Figure-3.

I immediately cried in ecstasy, "Father has come ! Father has come ! Baba has come ! Baba has come !"

I also chanted in ecstasy, "Father ! Father !! Father !!!"

The experience vanished. But the tears of joy flowed in abundance from my eyes. I immediately experienced great stability and confidence. I congratulated myself on my greatest luck. It became abundantly clear to me that my Third Eye, known as *Shiva Netra* or *Agni Netra*, was opened by my Guru/God Sri Sathya Sai Baba in His utter mercy on me. I clearly understood once for all what is Third Eye and what is *Shiva-Linga* and what is the meaning of meeting Guru/God in the Third Eye. What a great luck ![17] I sobbed uncontrollably out of joy and a feeling of gratefulness towards my Guru Sri Sathya Sai Baba.

My affliction vanished in a moment. The depression, the anxiety, the insecurity, everything was gone ! I breathed solace and again and again thanked my stars. What a magnificent achievement ! I became certain that my trouble was gone for ever. I got up in great joy and found that my hunger had returned. I ate to my full satisfaction.

The experience took place at about 10 o'clock in the morning. The state of bliss and happiness continued only for five or six hours. After it, the depression returned again. I found in the evening that the same depression was gripping me and the same fears were haunting me. The same feeling of insecurity was there. I realised that the battle had not been won. I felt that I should make more efforts to meditate and win the battle here and now rather than going to my parents. I again started meditating. After about one hour of meditation, I realised that when I (consciousness) touches the *Brahma-randhra*, where I felt that my Guru was sitting in the formless state, there was absolutely no disturbance. However, when this contact was broken and I came back in other parts of the mind, disturbance started. I also found that it was I who broke the contact under some pressure of desires. Naturally, I tried to stick for greater span of time to the *Brahma-randhra* and felt considerable solace. I also realised that there were two worlds—one was the world of contact with God where there was no disturbance, and another was the world incorporated in the mind through the senses which was nothing but disturbance. It brought to my mind a clear distinction between "this

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[16]The size of the Third Eye as shown in the various depictions makes it appear as if it goes quite high in the forehead. This is not so. It is in graphic depiction on the physical plane that it appears so large. The Third Eye exists just between the two eye-brows. It may be less than half an inch tall. But it can see the Cosmic Reality of the entire Cosmos.

[17]I have read about the experiences of the Third Eye of one or two more saints. For example, see Lamba, B.S. *Spiritual Science* (Jaipur : Published by the author, 1961). I find that my experiences are a little different and perhaps represent more perfect description of the Third Eye. However, I must add that no spiritual experience can be considered to be the final and only spiritual experience which can be taken as a standard and on the basis of which experiences of others can be measured and commented upon. No generalisations are possible. The spiritual experiences are unique in each case and represent a secret between the *sadhaka* on the one hand and his Guru/God on the other.

Here I may also mention something about *Shiva-Linga*. It is the symbol of the Absolute. It is the first form of the Formless. It is the first limited shape of the Limitless. It is a symbol of destruction and reconstruction. Once it is shown to *Jiva* in the Third Eye, the *Jiva* will merge into the Absolute after passing through a process of destruction and reconstruction of the inner psychic cage, that is, mind and other sheaths.

world" and "that world". I found that after the experience of *Shiva-Linga*, as long as I lived in contact with the Absolute, or in "that world", I remained unshakable and blissful, but as soon as I came into "this world", my disturbance started.

Next day, when I got up in the morning, I found that though I tried to live wilfully "in that Cosmic world" which existed both at the mid-point between the two eye-brows and at the *Brahma-randhra*, yet I would automatically come into "this world" and into great disturbances. The struggle went on and the depression and anxiety returned in their dark form. After some meditation I again found some relief, but this was only marginal. I took my bath, and some breakfast and went to my office.

The next day passed in the same struggle. Some uplift would come after meditation and some exercise in self-analysis but I would again sink into dark depression and anxiety. This state often created two great fears—the fear of going insane and the fear of death. At moments I would wish to run to my parents like an infant and seek some protection from them.

In the evening, I had a good session of meditation. I completely associated myself with soul and felt that a bugle of final victory has been sounded against the ego and I would destroy that ego while sitting in meditation alone. While pursuing this meditation, I often passed through a great mental experience and said loudly that 'the bugle of final victory has been blown and I have won'. The experience was somewhat like this : I meditated more and more and found myself pushing up all the nerves out of the *Brahma-randhra*. At *Brahma-randhra*, big sparks of light often appeared as if representing life and eternity. It also appeared that the desire of death and fear of death on which other fears were based were also being pushed out of *Brahma-randhra*.

I felt some relief after this experience but it was only short-lived. I again started going into severe depression and fear of death. The depression was not decreasing despite my meditation and long exercise in self psycho-analysis. I realised that I had overdone the things and it was clearly the effect of that. I felt as if the ego was retaliating now. I took two sleeping pills and went to sleep. But it was one of the most disturbed sleeps full of dark fears.

Next morning, that is, on March 27, 1975, when I got up, I found there was absolutely no let up in my depression. The fears also came in hundreds. During the past fifteen days or so, I had not come across such severity of depression. My fears had increased out of all proportions. I simply wanted protection. I simply wanted to cry, "Oh ! Oh ! what has happened to me. I am dying. Someone should save me immediately."

I felt extremely restless. I also felt that I could no longer live in Delhi. I should run home to my parents and fall at their feet and cry, "save me, save me. I will die".

I am certain that if I had consulted some psychiatrist of any standing at that moment, I would have been given shock-treatment without a single thought even. The state was indeed so frightening!

I took some breakfast. My nephew who was watching me was extremely puzzled as I was not able to eat anything properly. I told him that I would certainly leave Delhi that day as I was not feeling well. I also asked my cook to prepare something for lunch immediately.

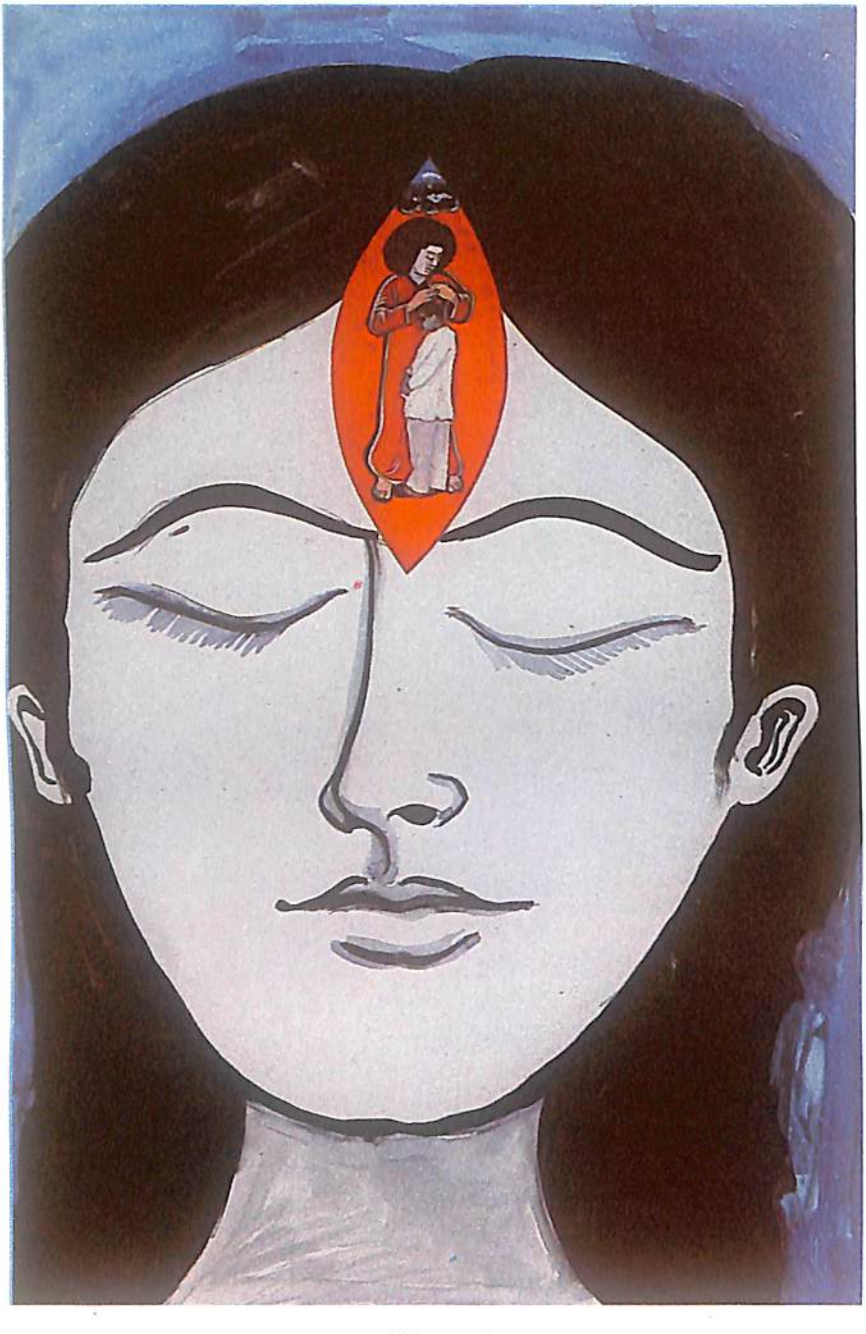


Figure-4

It was about 11 o'clock. I put a few clothes in a brief-case in order to leave Delhi. After that I lay in great pain before the photograph of my Guru on my meditation seat. I was almost weeping because of the killing pain caused by depression. I was also praying to Him to save me. I just closed my eyes. I just tried to concentrate at the mid-point between the two eye-brows. And lo ! One of the greatest experiences of spiritual life emerged in a flash of the moment.

Something broke from the *Brahma-randhra* and nerves started falling forming the darkest clouds in my whole inner being. Immediately, the Third Eye opened automatically and I found Bhagwan Sri Sathya Sai Baba right before me in His blood red effulgent gown standing there. I also immediately saw myself in the Third Eye wearing a spotless white dress (It is perhaps the dress of the *Jiva*). I found that I came close to Baba's chest who very gently put my head on His chest and placed both His hands on my head in a gesture, "I am protecting you". He was also pointing towards the thickest possible dark clouds above us and said, "Submit for a few minutes and stand with me. Watch the ego-destruction. These are the clouds of death. Wait till they pass on".

I, like the eternal child of my beloved Father, stood in perfect stability clinging to the chest of Bhagwan Sri Sathya Sai Baba in the Third Eye. I saw the thick dark clouds passing over our heads.[18]

Readers ! it is impossible to describe this experience clearly. The Father who protects and guides us is right inside us. He is Guru/God Himself. In present times, out of His great mercy and compassion for the suffering *Jivas*, He has assumed the form of Bhagwan Sri Sathya Sai Baba.

I wish I could give you some idea of this experience and His mercy. I wish I could give some glimpse to you about the compassion of this indweller of every heart! But I find it extremely difficult as there is no language which can communicate it. However, Figure-4 is being given to depict the experience as correctly as possible.

The effect of this experience[19] was overwhelmingly favourable for

[18]I have absolutely no doubt in my mind that it was the death-experience which I underwent under the most loving protection of the Guru. I (*Jiva*) was witnessing the destruction of I (ego).

[19]After a long time after this experience I concluded the following :

(i) That just like '*sthula sharira*', which is the body in flesh and bones, visible to the external eyes, there is a *suksham sharira* inside bound by *karmas*. At the time of death the *sthula-sharira* gets dis-integrated into its original elements but this *suksham-sharira* does not die. This carries the *karmas* and *sanskaras* alongwith it and is liable to be reborn in another *sthula-sharira*.

(ii) The *jiva* is bound in this *suksham sharira*. The individual "I" in each of us is this *jiva* bound by desires and *karmas*. This *jiva* feels the pleasure and pain in life. For example, in a neurotic-depressive case, it is not the mind which suffers depression or anxiety but this *jiva* suffers depression or anxiety.

(iii) This *jiva* is a part of God who also dwells inside. However, this *jiva* enters into *suksham-sharira* because of various desires and actions. Thus it gets separated from God. I think that basically God and this *jiva* are both formless but they can assume form if they so like.

(iv) It is in human body that this enslaved *jiva* can again establish its contact and then permanent unity with God through various spiritual practices. Meditation is the best spiritual practice. It is nothing but a continuous effort on the part of the *jiva* to sit near God inside. Once it merges into God, it is finally liberated. It is clear that the *suksham-sharira* is also shed finally and no re-birth takes place. The *jiva* itself becomes God.

me. The depression, anxiety and fears were gone in a moment. On the other hand, I was in a state of blissful tears! The very idea that I received the full protection of God was enough to send me into madness out of ecstasy. However, only He knows how He was controlling my ecstasy and preventing me from going into a state of madness due to it.

I got up from the seat of my meditation in an extremely happy mood. I was indeed in a state of Divine intoxication at the experience. I washed my face and told my nephew who was sitting nearby that I had dropped the idea of going to my parents. I also told him that I had got the greatest experience in the realm of spirituality. Now there was no fear at all. I further said that even if the entire universe stood against me, I could suffer no harm.

He was surprised but in one of the earlier experiences also he had seen me coming into my senses like this. He accepted it. My hunger also returned to its normal. We both ate to our full satisfaction. Out of great joy I put all my clothes out of the brief-case. After taking lunch, I told my nephew that I would be going out for some time on my scooter and would return in about an hour.

The effect of this experience was very good on me! I felt that now I was being protected by God. No earthly power could harm me. I took my scooter and from M.M.T.C. colony right upto Hauz Khas,[20] I was driving the scooter with closed eyes feeling eternally convinced that now nothing could happen to me. In normal circumstances, this would be taken to be a sign of madness or religious freakiness. But such was the assurance and such was the conviction about the protection born out of this direct experience!

I came back to my flat after meeting a friend at a far off distance in Lodi colony. The whole day passed off very beautifully and in great confidence. I would just remember the scene in my Third Eye and go into a state of blissful tears. It was in such a state that I wrote a letter to my brother and father for the first time that I had made the most magnificent achievement in yoga. I narrated to my brother all the happenings of the last fifteen days or so. I was now convinced of my indestructibility and felt at heart that this news would give great happiness to all in my family.

Visualisation of Kundalini and Its Arousal

The preceding happening was the result of my great luck and His greatest mercy on me. Next day in the morning, that is on March 28, 1975, I found that the mood of happiness and elation had vanished to a considerable extent but not completely. The scene in the Third Eye would still throw me in most blissful sobs.

I washed my hands, feet and face and praying to Baba, I sat for meditation. After a little concentration, I found that I was able to peep into an inward path which I had not experienced before. Was it the *Sushumna Nadi*, the great yogic nerve on the path of which lay all the secrets of spirituality? It was clearly visible to me. The Third Eye, I felt, indeed lay on this path.

As I meditated a little further, a strange experience took place. I visualised at the very bottom of this path that a great woman-cum-snake

[20]The distance between M.M.T.C. colony and Hauz Khas is about two kilometers and the road is quite busy.

like figure lay there. It was exactly near the base of my spine. I did not fear this scene. Rather I automatically wanted to cry, "This is *Kundalini*. This is the Supreme Mother."

When the religious path opens, the religious knowledge comes automatically whether one has learnt it anywhere or not.[21]

In one of the earlier experiences after the opening of the Third Eye, I had noticed a great feeling in me while doing meditation that my Guru/God loved me intensely. Now I felt to be loved intensely by the Supreme Mother sitting at the base of the spine.

I must add here a further feeling which I instantly had in me at this experience. I was overtaken by a great desire to welcome the Mother. I also instantly wished to sing some songs in Her praise. It was very much equivalent to the desire which comes when the door of a great temple opens for the waiting devotees for the *darshan* of the Deity. This opening is instantly welcomed with songs, *arati* and blowing of conch-shells and *ghantas*. This was my exact feeling.[22]

The little bit of depression and the feeling of fear which were there just before the start of the meditation vanished quickly leaving me in great solace and happiness. I passed that day in complete stability. I also felt that the worst was now over and my days of glory and peace were round the corner. I seldom realised that even *Kundalini* activated by the Guru can put the man on such a trail of suffering as cannot be ordinarily borne by the human mind. It is only the Supreme Father and the Supreme Mother who see to it that the human child bears it somehow or other and does not break completely while on the path of eternal liberation!

In the evening, I found in me an automatic desire to sit for meditation. I did the normal *panchasnana*, sat on my seat of meditation, prayed to my Guru and started meditating. Hardly had I started this meditation when I went into a blissful state of concentration automatically. Wonderful! I almost cried to myself. The total inward path was quite clearly visible. I saw at the base of the spine that Mother *Kundalini* was just a white cobra curled with its hood upward. It was so white and illumined that I liked to look at it in admiration. There was absolutely no fear in looking at it. As I looked at it intently, I found that in a flash of a moment it shook and moved upward in the

[21]I instantly remembered the happenings which took place in 1964 when I got my *Kundalini* aroused automatically and started uttering the religious language and such expressions as 'Supreme Mother' etc.

The psychiatrists of the world would be well-advised to note this fact that there is a religious passage in each one of us which normally remains closed. It gets opened automatically in certain persons and they are instantly flooded with religious expressions and ideas. If the experience does not get well-integrated in the system, they would go insane and start presenting what are known as "hallucinations" or "religious delusions". Such mental diseases are indeed genuine religious and spiritual diseases. They can never be completely cured by any method. They indeed represent some kind of Divine punishment for some of our past *karmas*, and also indicate to us that we should search Him again rather than anything else. The complete cure of such diseases is possible only when we unite with Him again.

[22]There is absolutely no doubt in my mind that the rituals of opening the gate of a temple, offering the *arati*, singing hymns in the praise of the Deity and similar other things which are followed in India at many places have been taken originally from the inner experiences. In their outward shape they appear merely rituals, but they have their origin in experience of direct religion and genuine spirituality.

backbone with almost a sound which looked like hissing sound. I instantly went into a state of bliss and utmost concentration. The readers can have a brief idea of it from figure-5.

However, next day, right in the morning, I found that my state of bliss had vanished. I was again in a restless mood. I was completely exhausted and felt great depression. I was not able to understand anything. His Holiness Pandit Gopi Krishna[23] lived very close to my own place of residence. I had heard that Panditji had passed through the *Kundalini* experiences. Shaken completely, I decided to go to him and tell him about my experiences.

At about 11 a.m., I went to him for the purpose. He came out in his drawing room. He heard me completely and saw me from various angles. He saw certain symptoms[24] in me and told me that there was no doubt that my *Kundalini* had got activated. He advised me to have good walks in the gardens and keep on eating something at regular intervals. He assured me that everything would come out allright for me.

I came back a little assured. But within a short time, I again found myself in great distress, depression and restlessness. It was clear to me that my whole personality had been knocked out right from the bottom. I was in great danger and felt extremely panicky. No personal effort was sufficient to put me back to my original state. The only solace for me was that Bhagwan Sri Sathya Sai Baba was to come to Delhi the next day. In my great innocence, I thought that He was perhaps coming only for me, as in my own eyes, the experiences through which I was passing were indeed so momentous ! I was sure that once He comes, He would definitely call me and put me in proper shape and my trouble would come to an end. Naturally, I waited for His arrival with great expectation.

On the morning of March 31, 1975, I went to Talkatora Garden, a place where Baba was to come for public *darshan*. One of the organisers of the *pandal* knew me. I met him and told him about the arousal of my *Kundalini* and the subsequent trouble. I told him that I wanted to sit at some vantage point to attract the immediate attention of Baba.[25] He welcomed me, congratulated me on my achievement but looked at me in great astonishment as if asking me, "Are you the same Dr. Goel whom I met some time back ?" This was quite natural, for I had lost about 20 pounds of weight in the last two weeks, my face looked completely off colour, my voice had no confidence while speaking and definitely I looked to be a completely tottered personality. He also, like many others, had the idea that once the *Kundalini* gets activated, one goes into a state

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[23]H.H. late Pandit Gopi Krishna was a well-known sage of Kashmir who had passed through the *Kundalini* experiences. He has written a number of books on *Kundalini* from his first hand experiences. His book *Kundalini—The Evolutionary Energy in Man* (Berkely : Shambala, 1971) is a well-known book which throws great light on actual *Kundalini* experiences. During those days, he was living in Sarvodya Enclave (New Delhi) which is adjacent to M.M.T.C. colony (New Delhi) where I lived.

[24]There are numerous symptoms of *Kundalini* arousal which I have discussed in chapter-VIII. Some of the more negative symptoms relate to anxiety, depression, loss of confidence, insecurity, fear of insanity, fear of death, and confusion.

[25]One can imagine the frivolousness of human understanding about God from this approach. Baba granted me everything at the spiritual plane. He appeared in my room even while sitting all the time at a very far off distance purely in the physical sense. I knew all this from direct experiences. Yet I wanted to sit at some place where Baba should easily spot me !

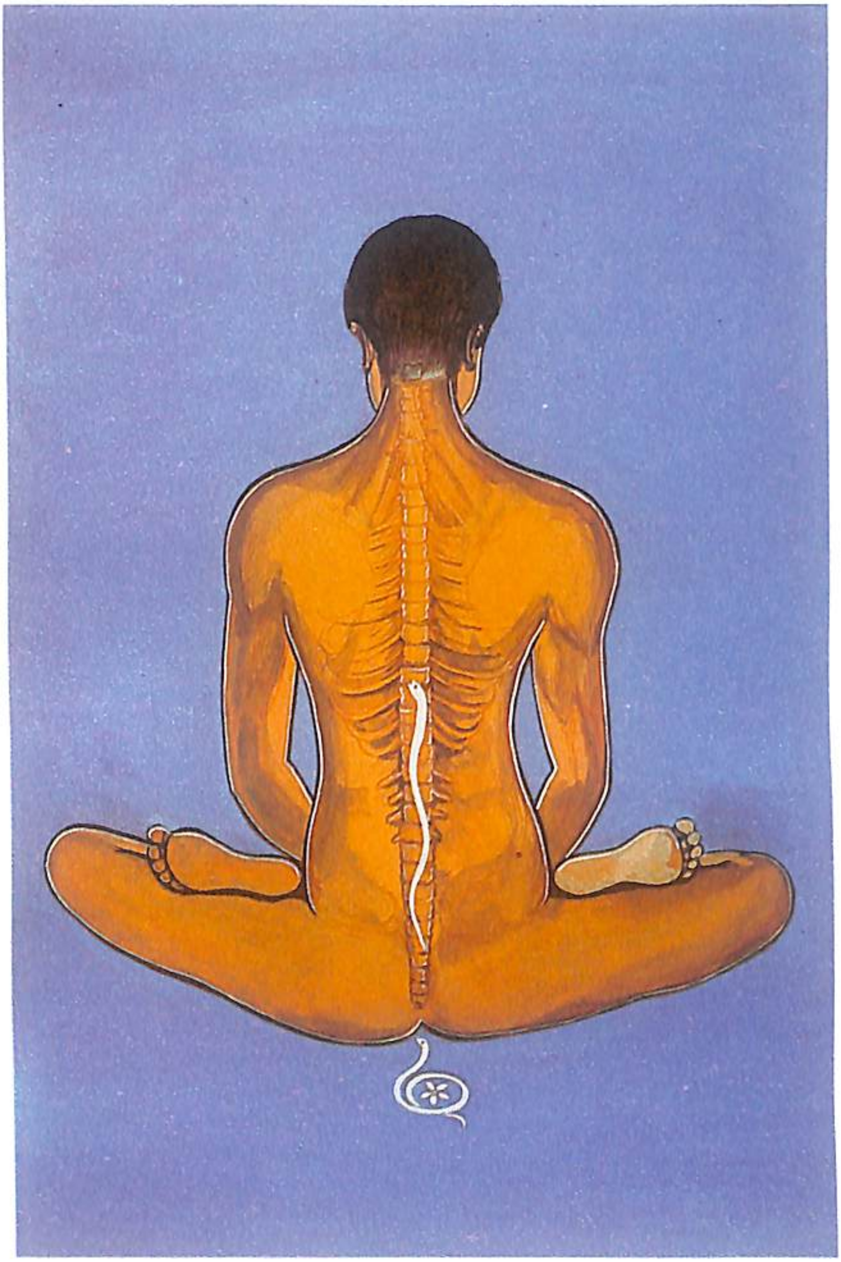


Figure-5

of bliss. He made me sit at a vantage point. Baba was expected to come near that point definitely. He did it because of the consideration of my problem and my acquaintance with him.

I had no desire to see anything else and meet anyone else except Baba. There was great trouble going on in me and I simply waited for Baba to arrive. At heart I prayed to Him again and again to help me out of that deathly experience !

After a few moments, Baba arrived. Each eye was fixed on Him. There was pin drop silence all around. What a charisma ! What a spell ! What a discipline !

He came straight to the row of the suffering persons. After materialising *vibhuti* for one of them, He turned towards us. He stood there for a second and cast a glance on the total gathering. My eyes were glued to Him. He passed just nearby me but did not have a look at me. Then he went to the other rows of people. The half hour or so passed very quickly. Then He left the *pandal*.

I should have been more depressed after He left the *pandal* for the simple reason that He did not even glance at me! But He, being the indweller of every heart, knew everything in each one of us. As if by some mysterious power, I was put into a state of high happiness. The *Kundalini* process is the process of 'ups' and 'downs' and the Guru leads it sitting right inside us. This was again an indication of the same truth.

I came out quite, though not completely, satisfied, and bought a few photographs of Baba which were being sold at the various stalls. I also bought a few books. I may point out in all frankness here that I had not seen many photographs of Baba by that time and I had definitely not read any book written or dictated by Baba Himself by that time.

After returning to my flat, I again found that the state of stability was gone. The severe depression and anxiety gripped me again. I was extremely restless. But in the evening Baba was to come to Talkatora Garden again. I again waited for the evening after lying on my meditation seat for some time. In the evening also I was not able to attract the attention of Baba in the physical sense. He came and went, but again I found some relief just because of the mere fact of seeing Him in the physical form at the Talkatora Garden.

The next two or three days passed in the same fashion. I expected something miraculous to happen. But nothing happened. Only once Baba looked into me with a very hard look in those three days while sitting at Talkatora Garden. That was all. Then for two days Baba went to Amritsar and Simla. However, it was announced that Baba would be back in Delhi for two more days after returning from Amritsar. This was again a great consolation for me who was literally passing through an unbelievably cruel life and death struggle.

Meanwhile, I continued with my practice of meditation and self-analysis on the one hand and long walks into lonely places on the other. I had grown quite thin. I would walk as if the total energy had been drained out of me. My looks gave a horrible expression. The face had become completely cheerless. The nerves inside my brain presented an extremely unstable and shaky picture every moment.

While doing meditation during these two days, I came across some new experiences and new understandings about the *Kundalini* process which was going on in me. They could be summarised as follows:

1. That there was a constant swinging between extreme trouble and

some stability in this process. This looked to me to be completely automatic and well-controlled from inside.

2. That the real self emerged separately from the mind and ego. I could really see the two. The trouble took place in the mind only. As the 'I' often associated itself with the mind stuff, it felt the trouble.

3. While the fear of death, propelled perhaps by the desire of the ego to die, did come; certain moments also came automatically when I realised my own immortality and eternity. This was perhaps due to the association of 'I' with God.

4. The use of psycho-analysis and the psycho-analytical formulae which I felt to be very effective in the last seven years were after all not that effective in the present trouble.

5. That all trouble and problems lay in the nerves near the *Brahmarandhra*.

6. That some of my experiences belonged totally to the most infantile period.

The most astonishing thing was that whenever I visualised my experiences during this period, I would automatically, in the form of the infant, start having a dialogue with the Supreme Power which appeared at the mid-point between the two eye-brows in the Third Eye in the form of Baba. The dialogue would go on for hours together while sitting in meditation. I give below a few sentences from one dialogue to illustrate the statement.

Infant (I) : Should I leave my mother and meditate ?
Power : Yes, you leave her.
Infant : If I leave everyone what will happen to me ?
Power : Nothing.
Infant : I will die.
Power : No ; you will achieve eternal life instead.
Infant : My belongings, my relatives, my parents, my friends and other things ! I shudder to leave them all.
Power : Do not feel this shuddering. These are all nerves, not you. Once you leave them and come to me finally, this shuddering will vanish for ever.

These are only a few sentences from the long dialogue which would automatically emerge while sitting in meditation. These dialogues often led me to some kind of stability and happiness.[26]

After two days, Baba came to Delhi again. I again tried frantically that He should just call me and talk to me once, may be, for a moment. That would, I thought, give me a lot of solace and save me from the doom which looked so certain ! But I did not succeed in it . I should have known it more than anybody else that He is inside and protecting me from within and hence there was little need or utility for getting a moment's contact with Him in the external physical world ! But due to my intense suffering I was blind to this logic at that time. Moreover, I had heard from one or two persons, who had some idea of *Kundalini*, that at such times one should often meet the Guru. This also led me to yearn for that physical contact with Him.

[26] The modern psychology cannot have any reach to such experiences. It may well explain the whole experience as the result of split in personality.

Anyway, a contact with Baba could not materialise although Baba stayed in Delhi till April 7, 1975. Normally, with the departure of Baba I should have felt that the greatest hope for me had gone and I had been left in the greatest trouble to suffer. However, this was not correct. My situation remained the same. No doubt, Baba's leaving Delhi created in me a momentary feeling of utter hopelessness, but after returning to my flat I found that my mental condition was the same as it was before.

Two days later I went into a state of severe depression and found myself completely in the clutches of death. I noted that a great pressure of nerves was building up near the *Brahma-randhra*. However, in a few moments I found that the *Brahma-randhra* got pierced and shattered and all the nerves got scattered in different directions. I can describe it as death for a few moments. But after experiencing it I returned to my senses automatically.[27] I was in a fine and confident state of mind and the extremely dark depression which I was facing only a few moments ago had vanished leaving me in a cheerful and quite stable mood. This time there was no experience of the opening of Third Eye.[28]

I remained in a comparatively good and stable mood for one or two days when I started going into the same depression and fears again. What was it that was happening to me? I was puzzled and baffled. While the idea often came to me that I had gone mad, I always found that I was always left with some sense to talk with others normally. Moreover, I was always able to see the intensity of my own trouble clearly. I never lost the power of visualising it and reasoning about it. I would say that I never fell completely. Whenever I tended to fall completely, the Divine help came automatically.

Now after two days when I started going into the severe depression and panic again, I, as a part of my ego effort, did meditation and self-analysis to relieve myself of the trouble. The exercises produced only marginal relief. However, this time I found in these exercises that the desire of death was working very clearly in my mind. This was purely in the psycho-analytical sense. This death-wish was working in the following three ways :

1. Death-wish inspired by the separation of the love-object. It also included the object which provides defence and security in the childhood.
2. Death-wish at seeing such objects as dead body, suicide cases, death news, death places like cemetery or cremation ground, etc.
3. Death-wish inspired by associations and identifications with tragic persons in life who finished their lives at small happenings and created great tragedies.

This was a purely psycho-analytical exercise and was related with

[27]I clearly recognise that it was a clear case of nervous break-down again. At least in modern understanding there cannot be any other explanation for it. But when the Lord sitting in the Third Eye or at the *Brahma-randhra*, controls the individual, this kind of nervous breakdown may take place a number of times, but no harm is going to come to the individual. This experience without the opening of the Third Eye shows that God keeps on acting both in form and in His formless state to save the *sadhaka*.

[28]On the basis of my experiences of Third Eye, I can say that the Third Eye opens for direct vision of the Lord only as often as the Lord feels it absolutely necessary for the *sadhaka*.

the ego.[29] This ego is the 'I' in psycho-analysis. The exercise did some useful things for me. Firstly, I was able to pass my two hours in this exercise. Secondly, I did feel some relief after doing this exercise. But the relief, as usual, was short-lived. Next day, I again went into severe depression and great panic. I again wept for life. I started meditating. In a moment, I found all the symptoms of the rising of *Kundalini*. Rate of pulse-beat increased, the eyes started burning, the breathing became un-even and faster, and there was a white coated tongue dripping the same white liquid like substance. I got up from my seat of meditation and went to see my tongue in the looking mirror. I found the tongue coated with thick white saliva.

I did not meditate further. Instead, I went out for a long walk. Although the hour of walk was rather odd, yet it did not make much difference in a city like Delhi, where people do not notice one another much and also do not bother whether one is going for a walk or something else.

When I returned to my flat, I felt quite exhausted. After taking some lemon water, I lay down before the photograph of my Guru on my meditation seat. As time passed, I went into greater and greater disturbance. My anxiety and depression became almost killing. At night I was not able to take my dinner. It looked like dust and instead of going inside, it appeared that it would come out of my mouth. I told my nephew that the situation had become worse and I might have to leave right early next morning for Jagadhari where my parents lived.

He had seen me going down and coming up into such situations. He told me in a smiling way that by next morning I would again be all right.

I took two sleeping pills with a glass of milk which I literally gulped down like a very bitter medicine. Before going to bed I told my nephew not to wake me up in case someone came.

I again had a very disturbed sleep. Next morning when I got up there was no let up in my mood of depression and panic. I was not able to talk with any confidence and wanted to cry in my sorrowful state of mind. If I did not do so it was entirely because my nephew was much younger to me and thinking that he might not feel horrified at my painful shrieks, I kept the whole emotion and pain to myself.

I tried to sit for meditation, but it was simply not possible for me to sit and meditate. I lay on the seat exhausted. After some time the breakfast was prepared. Despite my nephew's affectionate insistence, I was not able to take anything. I told him again that I was going into more and more dangerous states, and perhaps my end was imminent. I also told him that it would be better if I left Delhi that day and went to my parents.

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[29]Many readers, who have no experience of psycho-analysis and its language, may not be able to appreciate these ideas and expressions although they are very meaningful. From the yogic point of view also, they have a deep meaning. In *Kundalini* yoga, a *sadhaka* is often asked to meditate sitting on a corpse, or in a cemetery, or in a deserted jungle, or in a completely lonely house. This is meant to remove the fear of death from the mind of the *sadhaka* by the simple process of witnessing all such places. This fear of death is indeed the greatest fear. Although I meditated in a lonely house, and did not go to other places as mentioned above to overcome my fear of death, yet my Guru exported me to all such places on the inner level to make me understand the meaning of death and the fear attached with it. During those days of deep suffering, I often saw many scenes of cemeteries, cremation grounds, dead bodies and their burning into ashes.



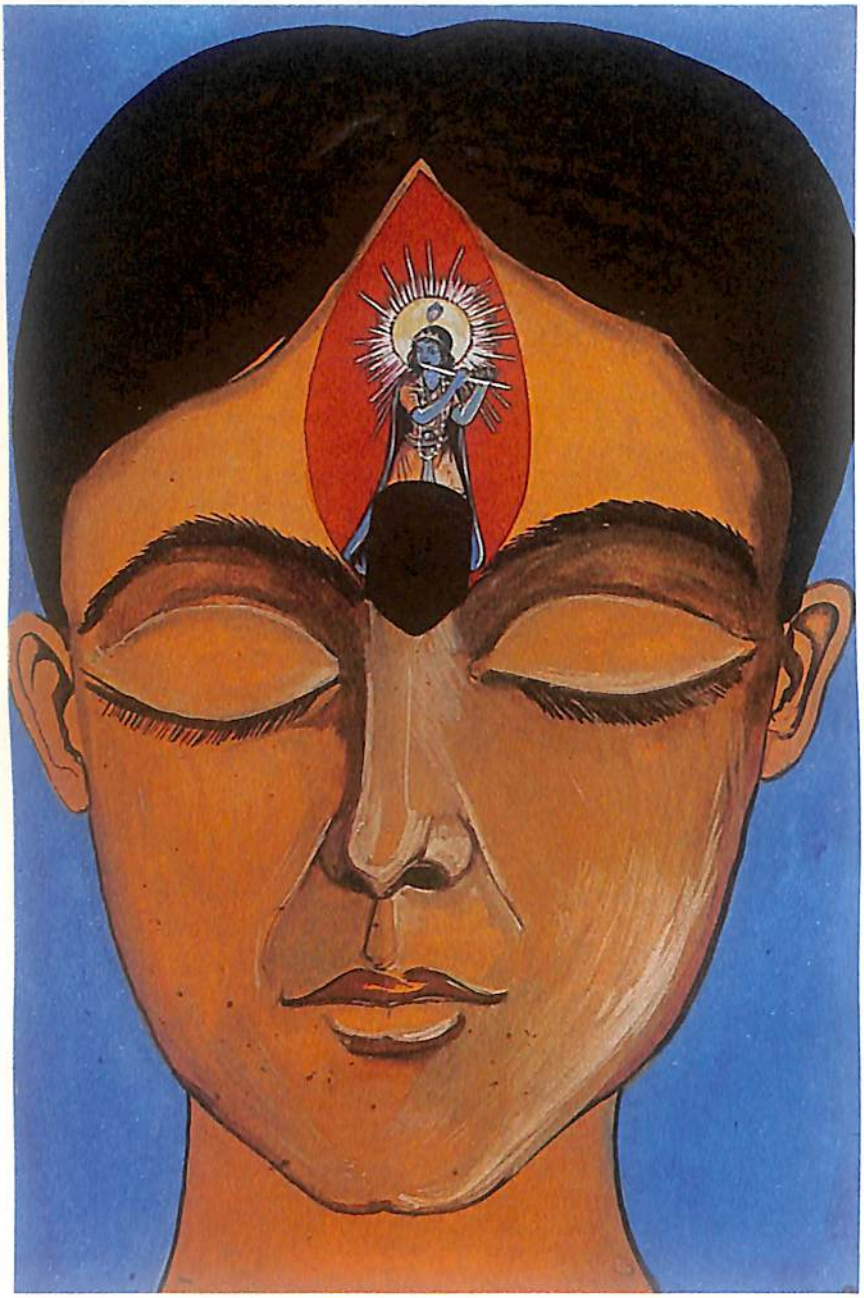


Figure-6

While telling this to him, I clearly recognised that my voice was chocked with fear and the lips were quivering with weakness. I was clearly recognising the horrible state of existence I had reached. He saw towards me with a frightened look. Then he said, "You wait for one or two days more, then go. I feel that something will again happen to you and you will come into the normal state".

I said almost weeping that now I would not come to any normal state. My end was perhaps drawing near. The restlessness had increased so much that I was not able to sit for a moment. I was continuously walking in the room. This was one of the greatest states of bewilderment that I had experienced uptill then during that whole period of one month.

It was April 13, and the day was Sunday. While walking in the room in a state of restlessness, I put a few clothes in my briefcase and asked my cook to prepare some lunch. My nephew also felt that perhaps I had made up my mind finally to leave that place. He was looking at me both with sadness and concern.

As my cook was preparing the lunch, I lay before the photograph of my Guru on my meditation seat in a mood as if to take His permission to leave that place. I almost cried in pain, "Father ! my end has perhaps come. I wish to kiss your lotus feet finally. May be, I was not destined to complete this path in this life". Muttering these words slowly within myself, as they should not be listened to by my nephew, I closed my eyes in the same painful state. I automatically started concentrating at the mid-point between the two eyebrows. And lo ! my Father's mercy descended on me in a flash of the moment and in boundless measure. My Third Eye opened instantly. I was aghast with ecstasy immediately on what I saw. Lord Krishna in His bluish form was standing in the Third Eye playing His eternally melodious flute. A big sized *Shiva-Linga* was placed before Him.

The experience continued for a few moments. I was completely bewitched. After the experience I found myself in a state of great ecstasy, stability and security. The depression vanished completely. I got up in a greatly uplifted mood with exalted emotions. I told my nephew as to what had happened to me in a flash of the moment when I was lying. I also told him in great happiness that I would not leave Delhi. My hunger also returned and I took good quantity of lunch. I was restored to my sanity in a moment! His mercy is indeed boundless ! ! !

I was so happy that I told my nephew that we would go outside for some recreation. We went to his place in Lodi Colony and also met a friend. We returned in the evening after doing some shopping in a quite cheerful mood.

It is not possible for me to give any clear idea about this experience to the readers. However, a depiction of the experience in Figure-6 may help the readers to get some idea about it.

The experience can be taken as major one in the realm of spirituality. I was thoroughly convinced of my progress on the spiritual path as also about the tremendous grace and mercy of my Guru on me. Further, I had absolutely no doubt that I was being protected by God in all these experiences. This experience was so significant that I realised in the flash of the moment that Bhagwan Sri Sathya Sai Baba is everything. He[30] was Lord Krishna in the *Dwapar-Yug*.

[30]In fact, there is no word like 'was' in spirit. It eternally 'is'. So the correct language about divinity is that He is Lord Krishna in the *Dwapar-Yug*. But as the mind is bound by time and space, and name and form, it is being written so.

It was clear both from an earlier experience in which Baba placed His both hands on my head in eternal protection and from this experience that the *jiva* had come in eternal contact with the *Paramatma*, the Supreme Soul. It was also clear that although there was yet duality, the process of final merger had started and now it would be achieved all by the grace of the Almighty. In simple words, it became clear to me that the Lord had, just out of His great mercy, become my *Saarathi* and that now He would see me to final victory. What a mercy! What a compassion!! What a grace!!! I would think just like this and tears of joy and gratitude would roll down my cheeks.

Soon another thing started becoming very clear to me. I, the *jiva*, is the real Arjuna of *Bhagavad Gita*. Baba, the Eternal Charioteer, is the real Krishna of *Bhagavad Gita*. The total powerful mind is the real Kurukshetra. This mind had the hundred and one formations based on ignorance, falsehood and other negative qualities like lust, anger, pride, greed, jealousy, etc. They represent the real *Kaurvas* who had captured the whole mind. There was no place in the mind for the qualities of the soul that is, truth, love, *ahimsa*, peace and silence. The *jiva* had lost all of them to the *Kaurvas*. Now with the help of the Lord they were going to be regained finally by defeating the *Kaurvas*. There was no doubt in my mind that I was the Arjuna of *Bhagavad Gita* and Sri Sathya Sai Baba was the Krishna of *Bhagavad Gita*.

In a day or two after the experience, a dialogue automatically started emerging into my mind and I was left in no doubt that I was understanding the real and finest meaning of *Bhagavad Gita*. I often got thrilled at the emergence of dialogue every now and then. While meditating or even lying on the couch, it became tremendously clear to me that the dialogue was between the Guru/God sitting between the two eyebrows and the individual soul or *jiva* which was still under the influence of the ego-world, its images, its fears and doubts, its relatives, its foes and friends, its worries and considerations, its desires and wishes, its men and material. The individual soul was still in the grip of the world and expressed its doubts to the Supreme Guru, the Lord Himself, who was sitting in the Third Eye. A small sample of the dialogue is being given below as a specimen.[31]

Jiva : Oh Lord! They are calling me. My brothers, sisters, mother and all others.

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[31]The dialogue given here is just a specimen. It can, however, be stated that while passing through these experiences one could write the whole dialogue of *Bhagavad Gita* without ever having read it. The real battle is inside; the real *Mahabharata* takes place inside. It is the Lord who ultimately sees the *jiva* through against the total mind which is very powerful.

The *jiva*, because of its worship of Lord *Shiva* gets, as a sign of *Shiva's* mercy, the greatest weapon from *Shiva* to fight this battle. That weapon was given to Arjuna and that is given to all who want to fight this Mahabharata. The weapon to my own experience is *Kundalini*, in its various aspects. Ultimately, it is this weapon which wins the battle for Arjuna or the *jiva*. The battle on behalf of the *jiva* is directed by the Lord Himself.

It is also clear to me from this experience that when the mind tries to overwhelm the *jiva*, the Lord pulls back the reins of five senses so that the senses and the mind do not completely overwhelm the *jiva*. This pulling back is very obvious while passing through the experience. During this period, one sees it clearly that one never realises the full height of aggression or lust or any other thing. Everything is well-controlled from within. It is indeed checked from within by the Guru/Lord.

Lord : That is true. But I have been waiting for you since eternity. Compare yourself what you got from them and what you get from me. They represent mere attachments.

Jiva : They will weep for me. They will suffer for me.

Lord : People do cry for their relations at departure or death. But who has ever been able to stop it. They cry because of attachment. You are the blessed one who has seen his "death" in the waking state of meditation and thus risen to eternal life in Me. Even your relations will feel eternal joy because the one, as you, is born amongst them.

Jiva : My God ! My Master ! Why death wanted me. What is it ?

Lord : Death is nothing. It haunted you because you wished to have it. But recognise clearly that you wished to have it originally, because you wanted to achieve Me and merge into Me. Those who once come to Me, for them there is no death.

Jiva : There are other pulls in the mind which attract me. What should I do about them ?

Lord : You will finally defeat them. Have no doubt about it.

Jiva : What is my next step ?

Lord : Everything will be opened unto you slowly and steadily. Wait and sit with Me to win the battle against your sense mind.

Jiva : Lord, I kiss your feet. I will do everything as you ask me to do ! But there is some confusion. I do not know why ?

Lord : It will settle down slowly and slowly.

Jiva : When shall I become victorious over the whole sense mind ?

Lord : When you will be more firmly entrenched in Me ! Then I will also reveal MYSELF to you completely. I will reveal unto you further secrets of this world. Be patient.

Jiva : I am overwhelmed ! I will fight this battle against my mind as you direct and guide.

Lord : Yes ! go, I am directing you. This is your eternal duty to know, "Who Am I" and "Who are you". Once this is known, then there is no more journey left.

Tears of joy automatically rolled down my cheeks !

This dialogue became quite intense. The knowledge of *Bhagavad Gita* indeed came so forcefully into my consciousness that I realised two things instantly. One, that the knowledge given in *Bhagavad Gita* is absolutely true and it represents an internal experience rather than an external one. Secondly, that this is such a knowledge as no one can ever understand it properly without undergoing the experiences, howsoever learned otherwise one may be.

I also started enjoying not only this dialogue but also the very fact that I used to sit near the Lord at the mid-point between the two eyebrows. I was also happy that I was realising the great secrets of divinity and the basis of the total cosmic life.

While sitting in this way with the Lord at the mid-point between the two eye-brows and conversing with Him, one day I was startled immediately. I felt that I was just like Jesus Christ sitting with my FATHER. I immediately felt a wave of ecstasy rising in me. I wanted to stand up and dance in joy and cry to the world, "I am His Son. I am His Son".

Thus the fatherhood of God and the sonhood of the *jiva* was only too obvious to me.

The experience was most reassuring. The whole day, while walking or sitting or doing anything else, I remained in that state of contact between Father and Son and also in a state of absolute stability.

Keeping the life story of Lord Jesus Christ in mind, I recognised very clearly that I can bear any suffering, any humiliation, any punishment while remaining in contact with my Father. I also felt that being put on the cross, being burnt alive, being stoned to death, etc., will mean nothing if one has eternal contact with the Father.

While doing meditation I also realised the following things :

1. That desires or formations in the mind were not "I". They were merely nerves.
2. That I was pure consciousness. But I was still bound by mind. So I was *jiva*.
3. Being *jiva*, I was still pulled up with force towards many nervous formations in the mind. However, I recognised clearly that those formations did not represent my abode. My abode was indeed the mid-point between the two eye-brows where my Master and Father lived eternally.
4. That I had to sit at the mid-point between the two eye-brows in the lap of my Father for tranquility. He is the source and goal of everything.
5. That I shall never feel that this life of nerves and mind could ever represent me.
6. That slowly and steadily the hold of all nerves would become weak and they would not be able to pull me into them any more. They would become completely ineffective. I would achieve total liberation from them. Then I would merge completely and finally into the Lord, my final goal.

The whole period was of great unfoldment of secrets of spirituality and happiness on the one hand and of greatest trials and tribulations on the other. The pulls of the mind were great. The pain of the slow dissolution and breaking of the ego was unbearable. The contact with Father at the mid-point between the two eye-brows was broken again and again because of the pulls of the mind and the senses. Whenever the contact was broken, the tranquility would vanish and suffering would start.

The desire to re-establish the contact with the Father was only too great. I pulled myself to meditation again and again to restore that contact. I found to my great surprise that I needed meditation at least five times a day to retain and maintain that contact. An idea came to my mind like a flash : 'Did Prophet Mohammad ask his followers to perform *namaz* five times a day for this reason? Did he ask his followers for this so that they could maintain the contact with God continuously ?"

It looked to me that this was so. I further interpreted it to myself that *namaz* must be a real kind of meditation and contact with God in its origin. I became more confirmed in it when I found that my five times of meditation tended to tally with the five times of the *namaz* of the Muslims.

Thus I was perhaps being led into the secrets of all the religions automatically. I was becoming more and more clear that there was

absolutely no difference in religions; that the source of all the religions is the same, that is, the contact of the individual soul with the Supreme Soul. Further, that everyone can rise to the level of sonhood, messengerhood and prophethood provided one does sincere efforts for it by the constant remembrance of His Name and meditation. I further felt that if the will of the Lord and His grace is there, everyone can become God himself for the drop after merging into the ocean cannot remain a drop; it verily becomes the ocean!

There was no doubt in my mind that I had achieved the most sublime states in evolution, that the grace of the Guru/God was in plenty on me, that I was going to realise the final reality in the formless state some day. I was finding daily evidence of the transformation of my mental life. I was realising how the nerves lying under the *choti* represent the most stubborn nerves blocking liberation; how daily ferment was going on in those nerves and why nervous break-downs emerge from that place. I was also realising that a real nervous breakdown indeed represents the desire of the *jiva* to liberate itself from the total nervous system and sense mind. Thus it represented nothing but a desire for higher life.

The nerves under the *choti* contain the greatest hell. It is these nerves which contain the most basic formations of the ego which develops on the basic ignorance that 'I am the body' on the one hand and such things as lust, greed, attachment, possession, pride and hate on the other. This hell is the greatest inferno which burns the individual. And I was yet to pass through the most deep rooted burning sensations of the inferno.

As time passed, it was becoming obvious to me that the severe 'dip' and 'uplift' in the mood alternately were becoming almost automatic in me. They represented the absolutely "free-will" of Guru and Goddess Mother *Kundalini*. The effectiveness of personal ego-will had been reduced to zero. I also acknowledged clearly in my mind that now I was the child of *Shiva* and *Shakti* and no harm could come to me. Despite this clear knowledge I feared insanity and death overtaking me any moment. During the 'dip' phase, I was completely unstable inside. The whole nervous system was in tottering state. I felt clearly that psycho-analysis had completely failed. It had become ineffective. It was only meditation which gave a 'lift' to the sinking sensations. Yet, occasionally, I tried to psycho-analyse myself. I did it partly because of the long standing habit of doing so as it helped me in understanding the whole thing in a comparatively more modern language, and partly because it enabled me to pass more time which otherwise hung so heavily on me.

I had completed the third week of April, 1975 with this phase of life and death struggle. I had planned to leave this place in great panic a number of times and every time I was prevented by God/Guru from leaving this place.

On the morning of 22.4.1975, I again meditated for a long time almost with a vow that I would use all force to pierce the nerves lying under the *Brahma-randhra*. This was a dangerous step yet I took it under some compulsion. It produced a great relief in me, almost a state of ecstasy! However, after a few hours, I started realising that I was going into the severest of depression and was sinking into the deepest pit of pain where my death was inevitable.

White Lightning Rises Up the Backbone and Strikes a Nerve Cluster in the Brain With Great Force

The depression continued to increase. The next day it became very severe and dark thoughts of suicide and death started coming to me irresistably. It looked to me that my attempt to break the ego in meditation was now being met with retaliation from the ego. This was indeed the retaliation of the mind against the *jiva* or retaliation of the *Kaurvas* against Arjuna.

The trouble increased. I almost cried in pain. I again told my nephew that perhaps now the time for me had come to leave this place. I also prayed to God in my mind to save me. But the panic was increasing.

By evening the pain became almost unbearable. In great confusion and suffering I just lay at the seat of my meditation and out of sheer depression I closed my eyes and almost accepted death or complete insanity as the only immediate outcome. My nephew was sitting nearby and watching a fearful drama. But at heart he was expecting that something would happen to me and I again would get up allright. He calculated this on the basis of past experience when similar things happened to me when I lay on the seat of meditation.

Out of utter pain and with a vision which had turned completely within, I prayed to the Almighty Guru Bhagwan Sri Sathya Sai Baba to save me. I just concentrated at the mid-point between the two eyebrows. I found as if a dialogue had started with the Guru.

I tell my Guru, "What is this ? I am completely gone. I will die in a moment".

I get the answer. "Just sit with me. Nothing would happen".

And lo ! What did I see ? I immediately found that a very luminous white snake like ray of milky light rose from the base of my spine and rushed to the *Brahma-randhra* with terrific speed. It struck some nerve or a cluster of nerves there with a great force. I immediately noticed that the face of my own father emerged from the nerves. I not only got immediately illumined but also instantly got into a state of stability and happiness. The depression and panic vanished immediately.

What was this illumination after seeing the face of the father ? To me it looked that my consciousness got identified with the father in my childhood and infancy. I was often so much hurt by him that in the very early childhood, I perhaps took the following vows that :

"I will not bow before him",
"I will demolish him",
"I will compete with him".

Similar other feelings and thoughts, it is my firm belief, got together and they alongwith "hurt pride and pain" formed a very solid group of nerves which determined my 'ego-I' to a great extent. My behaviour, as I used to notice during my psycho-analysis, was largely determined by this important group of nerves at least in relation to elders especially holding any kind of authority.

This 'ego-I', the *Ahamkara*, does not want to bow before anybody. 'This ego-I' formed in this manner determines many achievements in the society and I am very clear in my mind that this very ego-I determined my great efforts in the early stages of my meditation.

This 'ego-I', as should be clear, was woven round the face of my father alongwith the feelings towards him. Its eradication was indeed a great task. Its demolition indeed meant the greatest pain for me. Now this ray of light rising from the base of my spine struck a major blow on this group of nerves and indeed demolished one of the major foundations of the 'ego-I'. This immediately gave me great relief and happiness.

This ray of light could be nothing but the *Shakti* of Guru, that is, *Kundalini*. It is this *Kundalini* which slowly and steadily breaks and dissolves the total ego which is otherwise impossible, as ego is thousand times harder than diamond even and there is no power on earth which can cut it.

The understanding was allright but for me the more important thing at that time was that I returned back to my senses and stability. I got up and as in the past, went out with my nephew for recreation in a mood of happiness and relaxation.

In a day or two, I started seeing the difference between the ego and the 'self' with increasing clarity. The 'self' is merely the witness of the mind and ego. It is the ego which weeps. It is the ego which wants to call someone for help. It is the ego which feels lonely. It is the ego which feels panicky. It is the ego which remains in a state of fear. It is the ego which is restless and disturbed. It is the ego which feels depression. It is the ego which wants to die. It is the ego which is jealous, which is angry and which is proud. 'I am none of these. I am the indestructible soul, a mere witness to all these things. I am the 'self' while the ego is the 'non-self'. These things became very clear to me.

I further distinguished that the area of the ego was full of darkness, while I, the self, was light, joy, love and peace. My Lord is also light, joy, love and peace. I and my Lord are basically one.

This distinction was more clear now than it was ever before. Naturally, on the basis of this distinction I tended to ignore the demands of the ego. While sitting in meditation, there would emerge a dialogue between the real-self, and ego, the non-self. I give below a brief glimpse of that dialogue.

Ego voice : I will die very soon if my condition remains so.

Soul voice : I am indestructible consciousness. I cannot die. Your crying is meaningless.

Ego voice : Take me to some doctor. I am in the greatest depression. This depression will kill me.

Soul voice : This is nothing. These are merely some nerves which are feeling like this. I am not a part of you any more. I am sitting with my Master in great joy.

Ego voice : Listen to me. Call brothers and parents. I cannot exist without them. Who will look after me?

Soul voice : It is your wailing and weeping. I have my Lord as my Friend, Master and Guide. I am sitting with Him in perfect harmony. I have eternally existed in Him. The relationship is eternal. He is the Father, I am the son. This relationship alone in real.

Ego voice : Oh ! you do not listen to me. I am helpless. Death looks to be a certainty for me.

Soul voice : I am deathless and birthless. I am immortal. I represent eternal life.

Such a dialogue would go on for hours together in meditation. This was indeed the battle of the mind and the spirit.

This battle is not always won by soul. The mind is very powerful. It sometimes overwhelms the soul-voice so completely that one looks to be completely under the dictates of the mind. One starts running to the doctor or to the parents for cure and security. However, after the Guru's protection and *Kundalini's* arousal, the soul is never defeated although it may meet numerous reversals on the path of battle. It is not defeated entirely because it has on its side the all powerful Guru/God on the one hand and Guru's greatest grace Mother *Kundalini* on the other. In fact, it is they, that is, Guru and *Kundalini*, who finally win the battle for the bound soul or spirit. It is they who won the battle for Arjuna in Mahabharata. It is they, I became very sure, who would win the battle for me.

The daily increasing battle between the 'ego-I' and the soul instantly gave me an idea about the most basic difference between psycho-analysis and meditation. In psycho-analysis, the 'ego-I' is considered to be the reality. This 'ego-I' throughout the process of psycho-analysis is shown its reality and the acceptance of its reality. It is made to accept : 'I am jealous; I am fearing; I am angry; I have hatred; I am sexy; I have the fear of death; I am competing; I am feeling inferior; I am in depression; I am violent; I am feeling the desire to die; I am running away, so on and so forth.' In meditation, if it takes us to the arousal of *Kundalini* and opening of Third Eye, the ego becomes the non-reality. The 'self' emerges as the real-I. It has none of the above qualities and attributes. Rather, the self knows, "I am eternal. I am immortal. I am beginningless and deathless. I am joy, happiness, bliss and complete and unshakable tranquility. I am limitless and boundless".

It may also be pointed out that once the *Kundalini* is aroused with the grace of Guru/God, the crumbling of the ego-I cannot be stopped. The falsehood of the ego has to vanish. If this crumbling is a must, the suffering is also a must because the suffering is connected with ignorance which is the base of the ego.

While sitting in meditation, I would daily find that one or two most important foundational bricks of the ego would fall to the side and I would march forward taking light, my basic quality, into that area. Thus the area of my 'self' or light was increasing and the area of darkness, that is ego, was decreasing. In this ego crumbling, I further noticed certain points which looked quite important to me purely from the view-point of modern psychological knowledge, which means the knowledge of the ego or the 'non-self'. The most important points were as follows :

1. Ego is a big fort stronger than any other fort the human mind can conceive of.
2. Ego is always woven round many identifications. The central identification is either of the mother or of the father in most of the cases.
3. In the weaving of the ego, many infantile ideas, desires, pains and frustrations, infantile convictions and doubts work.
4. The ego is nothing but the cage of nerves in which the human consciousness is enslaved. This is indeed a very strong cage. This enslaved consciousness is known as *jiva*.
5. The ego is always false, destructible and unreal. But over a period of time it starts giving the impression that it is the most real and indestructible thing in the world.

6. Ego has a capacity to regroup its forces in the face of danger and give a determined fight to anyone who attacks this fort.
7. All the ideas of social and economic nature, and all the imaginations etc., are the part of the ego. The ideas of equality and inequality etc., all belong to this ego.
8. All the fears, confusions, depressions, ideas of death and birth, etc., belong to this ego.
9. It is the ego which is bound by 'time', 'space' and 'direction'.
10. The total superstructure of the ego stands on the most fundamental ignorance that 'I am the body and others are also bodies.'
11. It is the ego which faces the death at the time of the physical death.
12. When the *Kundalini* is aroused, the ego instantly understands that it will have to face the death in this very body. Though it struggles hard, yet it cannot save itself for long.

The above stated are a few of the realities about the ego which I realised again and again during those four or five days.

Everyday, during meditation, I found that certain nerves from near the *Brahma-randhra* were shaken and broken. I noticed they were invariably connected with certain illuminating ideas about the past around which my ego was formed. For example, I clearly saw the ideas of greatness, perfection, competition etc., in me emerging very clearly, alongwith the figures of the persons from whom they were taken and incorporated into my consciousness. I also noticed certain decisions emerging into my consciousness which I might have taken in the early childhood and which now forced my ego to act in a certain way. In short, it became obvious to me that 'I', the eternal self, had got separated from the mind and now merely acted as a witness to the inner psychic drama which was getting unfolded unto me through the crumbling of nerves.

It is indeed difficult to communicate through language my experiences. I felt again and again in meditation that the joy and light marched forward towards the *Brahma-randhra* and the darkness went into the corner again and again. This was indeed a slow victory march. The ego got eroded in certain respects. Then the ego regrouped its forces again and again to fight and save itself. But invariably it got pushed back. Invariably the thick walls of the ego developed further cracks. If the cracks were clearly seen in meditation, then there was solace and relief. If they were not seen, then there was depression and confusion. The fears, doubts and other negative thoughts also accompanied me in this whole battle. But after each step towards clarity, I would notice that further ego-bricks have fallen.

One day while doing meditation, I peeped inside with my inner vision. I got wonderstruck. I noticed that Goddess Mother *Durga* was sitting on the tiger with an upraised trident in Her hand. I noticed that it was She who was killing something inside me. The ego knew immediately that it has to die now. It looked that the ego surrendered and asked the Supreme Mother for its own death. It prayed to the Mother for its early and painless death.[32]

[32]At this point I felt a strange meaning of the journey to *Vaishno-Devi* in Jammu. There is a mythological story attached with that journey to explain the origin of the journey to the temple.

It is stated that Mother *Shakti*, named Mother *Vaishno*, starts on the uphill

(*Contd. on page 52 under the footnote line*)

The sense of surrender looked to provide me with some relief for one or two days. I thought that the trouble should be over now. But this was not to be so. I soon started feeling severe depression again. In a state of great pain I tried my tricks as usual to overcome it. But I failed again and again.

Next day, that is, on May 4, 1975, it was again Sunday. My depression assumed the darkest form right in the morning. I experienced the same dark fears of death and insanity. I grew increasingly panicky.

At about 11 o'clock in the morning, I found it impossible to stay at Delhi. I craved for dependence like an infant out of great panic. I wanted to run away from Delhi and go to my parents for protection. My nephew looked towards me and encouraged me that it would vanish as in the past. But when the house is on fire, such a suggestion does not work at all ! I asked my cook as usual to prepare the lunch. I put a few clothes in the briefcase and wished to go to my family after taking some lunch.

I, as usual, lay before the photograph of my Guru on the seat of my meditation praying to Him to save me. It had become the usual practice. I tried to concentrate at the mid-point between the two eye-brows. As I did it, the help came immediately from Him in the most beautiful way. I started seeing beautiful and heavenly places, things and images inside me.[33] I got immediate relaxation. As I concentrated a little more and meditated, I was wonderstruck! My Third Eye opened and Lo ! What I saw : Lord Jesus Christ was standing in the Third Eye with His head surrounded with white shining pearls of light.

I cannot communicate the experience to the readers properly. It is indeed impossible. However, I produce Figure-7 on the basis of this experience to give some idea of it to the readers.

The Third Eye is the place where, if God wills so, we can see all the different forms of God which the formless God assumed to save humanity by coming among men as man. Rama, Krishna, Jesus, Sai Baba all are forms of the same formless God.

I immediately achieved a perfect state of peace and balance. My depression and fears vanished quickly. My panic was gone. I got up from the seat of meditation in great happiness.

Rehearsal of Mother's Cremation

Now I am going to describe one of the most strange happenings which took place with me after the last experience of meeting Lord Jesus Christ in the Third Eye. This relates to a rehearsal of the cremation of my mother in my own imaginations lying on the seat of meditation. I performed this rehearsal while in communion with Guru/God. But before I narrate that, I must offer a few words of prayer at the lotus feet of my Guru/God Bhagwan Sri Sathya Sai Baba.

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journey. Seeing the beauty of the *Devi*, the *asura* named Bhairon follows her and tries to block her way. But he is defeated again and again by the *Shakti*. After a long struggle he sees to it clearly that he will not succeed and he has to die. He requests the Mother to kill him. The Mother does it but after giving him some boon.

I find that it is the inner narration of *Kundalini* event. When the Mother *Kundalini* rises in the backbone, it starts on the uphill journey piercing the various *chakras* in the way. They are the *paraos* in the *Vaishno Devi* journey. The ego (Bhairon) does not want her to capture its territory and follows it. But he is defeated again and again. Ultimately it knows that it cannot defeat the Mother. So it surrenders and requests the Mother to kill it. The Mother finally kills it and also blesses it.

[33] This cannot be explained correctly to the readers. These visions lie on the path of *Sushumna* and can be seen only with the Third Eye.

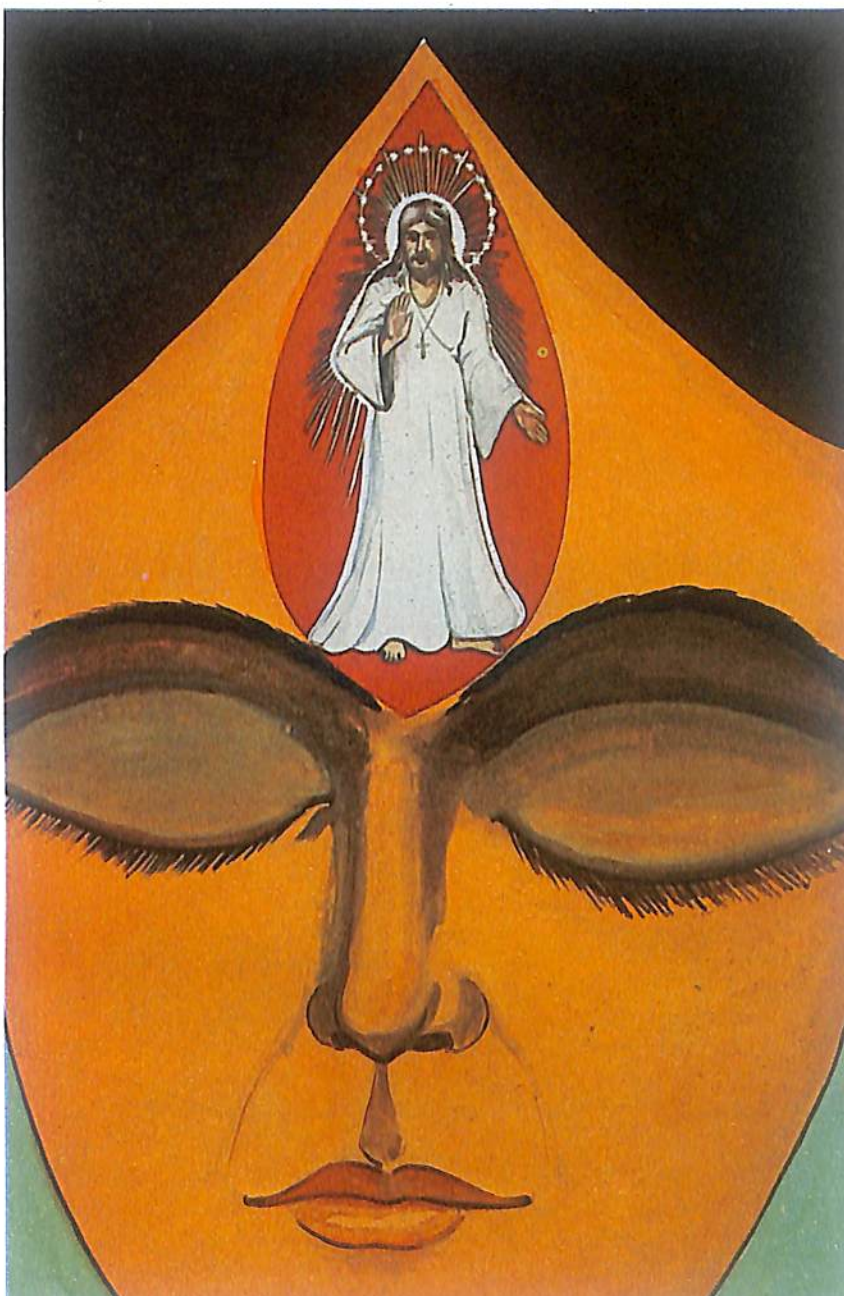


Figure-7

Oh Guru ! You are Almighty. You know each moment of despair and suffering of all your children. We ignorant children of Yours do not understand anything. Out of spite and ignorance we often deny Your existence even. But, Oh Father ! forgive us. Have mercy on us. Without Thy Will, we cannot take even a single breath. Oh compassionate One ! forgive us and have mercy on us. Protect us at all moments, for where else shall we go for protection except to You !

Readers! I have digressed a little from the normal style of description of my experiences, to offer my prayers to my Guru, for, the mercy of the Father on me was so tremendous ! His compassion for me so deep ! I simply shed tears at His Lotus Feet whenever I just remember the events of His Mercy on me. This was a similar event.

I was put on the cross with the activation of my *Kundalini* so that I could be resurrected into eternal life.[34] After putting me on the cross the turn of my earthly mother had come in His scheme of things to leave this world. I had no idea of it for she was in perfect health as I had come to know from the letters of my brothers and father.

The last experience of the *darshan* of Lord Jesus Christ was an extremely exhilarating one. I passed one or two days in great bliss. But again I went into severe depression. On the seventh of May, I lay before the photograph of my Guru on the meditation seat. As I peeped inside, I found that my whole inner visible structure including the brain was filled with tremendously red-aura. Soon strange ideas started coming to me and I clearly realised that I had entered into communication with my Guru/God on the vital matters of life and death. It was a profound dialogue. Soon I found the scene of cremation ground and dead bodies. I found people wailing and weeping. The dead bodies were being put on the pyre and were burning on all sides. It bespoke of the reality of physical existence from the very beginning of life.

I was feeling aghast at the terrible scene. It looked as if the whole universe was being consumed into fire. The life was coming to an end ! It was in such a fearful situation that I got the very clear inner-communication from my beloved Guru, "Take your mother also to the cremation ground".

As a person who was not himself but obeyed the commands of the Guru/God, I, in my own imaginations, saw my mother to be dead and I, in the Hindu style, carried her to the cremation ground. I saw my brothers and other relatives who were accompanying me to the cremation ground. After reaching the cremation ground, I got the inner communication again, "Now place the dead body of your mother on the pyre and burn it".

I, in a state of complete bafflement and bewilderment, obeyed the command and lit the fire. The body of the mother started burning. I stood a witness to it in my own imaginations.

As the process of burning of the body continued, I got the same communication from the Guru telling me, "Now what are you seeing ? The water in the body is merging into the water. The air in the body will merge into the air. Similarly all other elements will merge into their source. The source is the goal also. But where will the soul or the spirit

[34]I feel that God puts us (our personal "I" or ego) on the cross by activating our *Kundalini*. This *Kundalini* burns the personal-I and purifies the *jiva*. Then He ressurrects us into 'universal-I' after His own image.

go? It cannot be burnt. It is eternal and deathless. It has to merge in God. God or the Supreme Soul is the source and goal of all souls."

I shook my head in great pain and wonder. I was doing and seeing everything without any control on myself. I must have gone out of my senses. Otherwise how could I just enact such a scene and act the way I was acting towards my own beloved mother, the most prized human being for me in the world.

Though I thought it like this, yet I could not simply shake myself out of that scene. In fact, the scene was all inner and I had no power to come outside in the external world. Such was its grip on me! I found further that after enacting this whole scene and cremating my mother according to the commands of the inner voice of the Guru and listening to this fact that the soul is indestructible, I got more deeply concentrated at the mid-point between the two eye-brows. As soon as this happened, my Third Eye opened again and I was completely dazzled at what I saw in the Third Eye. I immediately saw a very highly luminal point of light sparkling with as much light as that of the sun. The point was resting into the Third Eye and five highly illumined white snakes were just over it as if protecting it in a most obedient way.

The brightness of the point was so dazzling that had it been in my control, I would have closed the scene in a fraction of the second. However, it was not so. I saw the whole thing for a few seconds when it came to an end automatically. Figure-8 depicts this experience. This was another landmark[35] in my spiritual journey.

What did I feel after the experience? I went into the greatest ecstasy and almost cried, "This is me! This is me!! This is the indestructible ever-illumined soul. This is the self. I am soul. I am self. I am light." To my understanding, this was the *Atamn Darshan* or the self-actualisation.[36]

This immediately got connected with the earlier experience of the cremation of my mother where I was told that the reality of the mother is soul, indestructible and immortal. I felt immediately that it is the body which is destroyed. The real substance, the soul, never gets destroyed. Even if my mother dies, I should be able to bear the pain of it, although there was nothing for me to assume that any such thing was going to happen soon as from all reports my mother was in perfect health.

The rest of the day passed on in feeling of great joy. I felt as if I should speak to the whole world with great force about God, religion and soul. I was indeed on the highway of spiritual thoughts and it was all automatic and forceful. I indeed felt convinced that I had seen the fundamental reality of the entire universe.

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[35]This was the last experience of the opening of the Third Eye, and the direct visions in it. After this, the inner visualisations did continue, but they were not the direct result of the opening of the Third Eye. No doubt, they also represent the inner visions related with spiritual evolution, but many readers, out of their own ignorance, may find them as a result of imaginations!

[36]I had never been to *Prashanti-Nilayam*, the *ashram* of Bhagwan Sri Sathya Sai Baba till then. When I started passing through the *Kundalini* experiences of great trouble later on, I visited that *ashram*. I saw a white silver image of Sri Sai Baba of Shirdi (the previous incarnation of Sri Sathya Sai Baba) placed there. It looked like my experience as the five snakes were over it in the same fashion as in my experience. Could it be that my experience was related to the vision of Sri Sai Baba of Shirdi? I cannot say anything for certain.

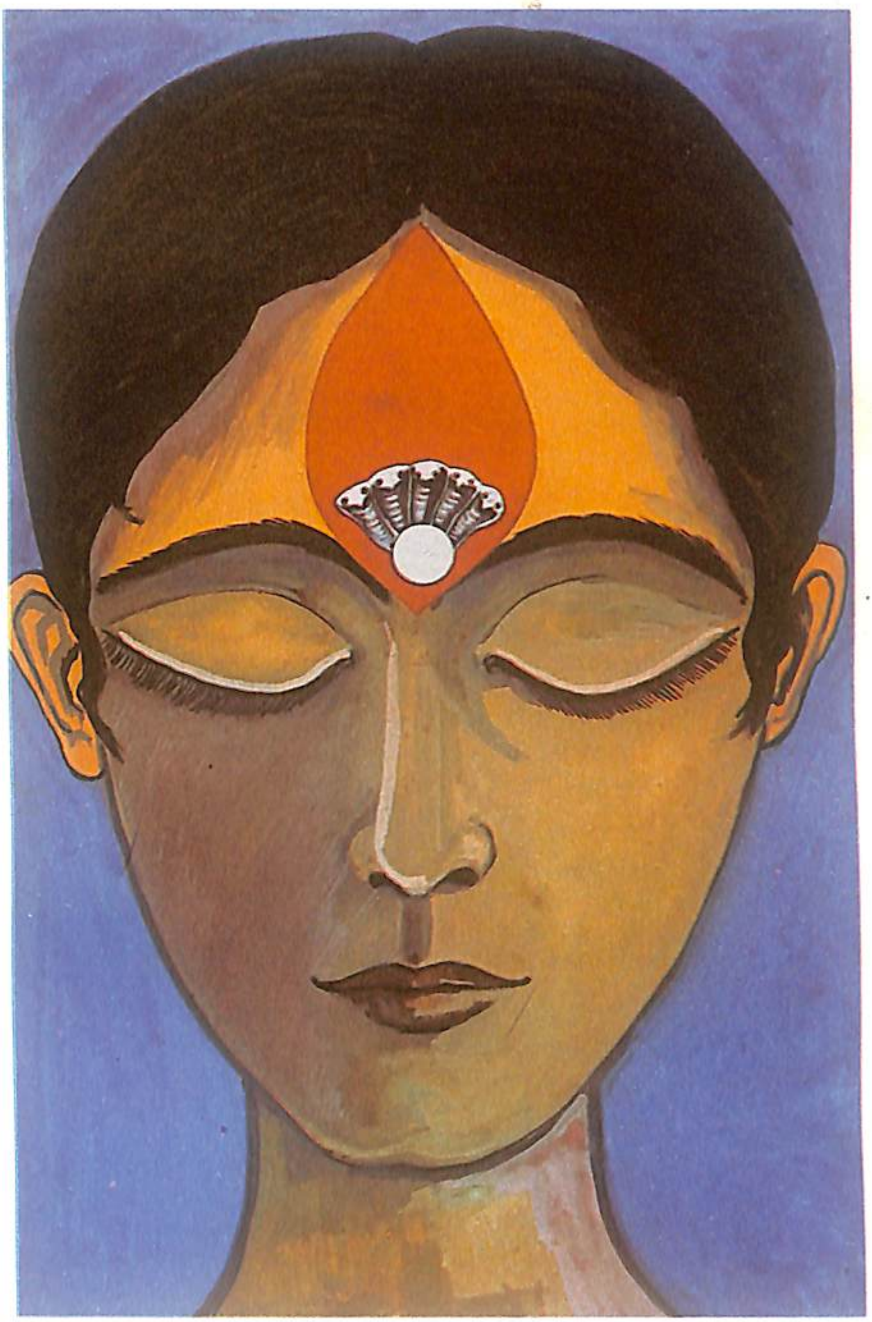


Figure-8

Next day, I started meditating in a greatly uplifted mood. I felt His great protection, guidance and benevolence right at the start of meditation. As I progressed in meditation, I found that my connections with the world created in my mind were getting dissolved and burnt. I found clearly that the faces of the two categories of people started coming to my mind and I started feeling with great force that all my connections with them represented a farce. The two categories of people were :

1. Close relatives including my mother, father, brothers and sister etc.
2. Close friends, with whom I had maintained some contacts over the years.

I felt again and again during meditation that they were all unreal and momentary. Only the contact with Guru/God is real. The most surprising thing about this whole visualisation was that the faces would emerge in my consciousness as they were in infancy or as I saw them first and then they would keep on changing as they, in fact, changed over the years. Then they would slowly and slowly fade away. I would mutter to myself while sitting in meditation that they were all unreal. I felt that I would soon cease to bother about them in my day to day living as they had no reality.

Next day, that is, on May 9, 1975, I got up in the morning with a dark mood. The reason for it was not clear to me. But the mood was indeed very dark and fearful. I had severe depression and numerous fears also started coming to me. I soon felt that all energy had been drained out of me. I felt so exhausted that I almost fell on the seat of my meditation. I had two or three hours of deep-weeping. My whole being shook with inexplainable sobs. I tried to give all interpretations to myself on the basis of my so many realisations and experiences but nothing seemed to work. I indeed lay great stress on the experiences of the last two days by suggesting to myself that 'I am the soul and soul does not weep'. But it produced no effect on me. The most disturbing fact was that this kind of weeping came to me only for the first time. I was uttering in my imaginations, "Mother, keep my head in your lap. This would be our final contact. Then I will take permanent leave of you. Mother forgive me for all my sins and the troubles I gave you during my whole life. Mother, at this time of final departure, I realise that you have done everything for me but I have not been able to do anything for you. I have been your most worthless child......"

The feelings of guilt were overtaking me and I was weeping bitterly. This guilt was creating severe depression in me and in that state of depression I continued to mutter, "Call my mother. I want to see her finally. Then I shall say farewell ! Mother farewell ! ! Oh ! How I wish to see her. I wish she should kiss my forehead as she normally used to do. She was the only one in this whole universe who loved me in reality. Now I would have to leave her for all times to come".

Similar feelings and thoughts swelled up in me and I kept on weeping for very long. It was all inexplainable to me. I had never experienced this kind of feeling in the last 50 days of my trouble.

I did not take my nephew into confidence, who was sitting in the adjoining room. I thought that the emotions and pain would pass off in a few moments, but that did not happen. As time passed on, my depression and suffering continued to increase. After a while, I called my nephew. I told him that I would be leaving for my home today. He just smiled. He knew that I had said similar things a number of times in the

past and did not act. Realising my state of suffering, he said, "You will be again allright by evening."

In the heart of my hearts I also felt that I would again be allright in the evening through some experience. This had happened so often that there was no scope of any doubt on this score. But as evening approached, the darkness of my mood increased manifold. I lay on the seat of my meditation and prayed to God to save me. Nothing happened. I tried everything, every prayer and every auto-suggestion. But nothing worked.

"No, No, I cannot live any longer. I am dying out of depression", I muttered to myself. When it became completely unbearable, I could not control myself and called my nephew. I told him that I wanted to go to my parents immediately.

He said, "You take some dinner. Then we will have a stroll in the park. After that you will be allright. This has happened to you so many times".

On his suggestion, I took some dinner. I clearly found that I was not able to take anything worthwhile, for, the depression was so acute. After taking dinner, we came out for a stroll in the park. But I was feeling so exhausted that I found it very difficult to walk. We sat there for some time. But I was so restless that it was extremely difficult for me to sit for a few moments. I again stood up and started pacing the ground up and down.

As I could not continue it any more, I asked my nephew that I would like to return to my flat. Although he did not wish he came with me. My another real nephew had also come to me during that week for taking some examination. He was also with us. I had not given much idea of my suffering to him.

We came back to our flat. I took two or three anti-depressant pills and went to bed feeling that, may be, by morning I would be allright.

This was the most horrible sleep I ever had during this whole period. I would say that I was not able to sleep much. Throughout the night I suffered great depression and anxiety. The disturbance and restlessness were so great that I wanted at times to get up from my bed and have a stroll in the room. I did not do it for the fear that my nephews would get up and seeing me doing it at such an odd hour would feel greatly disturbed.

I passed my time somehow or other. I got up quite early when it was still dark. I tried to sit up for meditation before my nephews woke up. I wanted that some uplift may come and I may postpone my departure as in the past. But, as I was to come to know later on, this time my Guru/God wanted me to go. If He wanted to stop me, He could stop as He did on so many occasions in the past. But this time He did not want me to stop and wanted me to go.

Despite my meditation, I did not get any uplift. On the other hand my depression continued to increase. I quietly put some of my clothes in briefcase, washed my face which had grown extremely dark and gave a horrible look, put on my clothes and shoes and became ready to go. My nephews had got up and one of my nephews was to leave the place on that day as his examination was over. I told him that instead of going after some time, he should get ready immediately so that he could accompany me to the main bus-stand from where I was to take the bus.

My other nephew pleaded with me that I should stay for at least a day more. He was quite sure in his mind that I would get the necessary

experience and the uplift would come as before. But I was in such a fear and depression that I did not agree. My other nephew had become ready. He also took up his luggage and we got ready to leave the flat. My nephew who had stayed with me for about 40 days was indeed unhappy and sad. Seeing me leaving, he instanly bowed and touched my feet. He was in tears.

I hurried out of the flat, took a bus which took us to the main inter-state bus stand. My other nephew took his bus for his destination. I waited for mine. I was not clear whether I should go to my parents who lived in a different town or to my youngest brother who lived in a different city and practised psychiatry. I was thinking about it when the bus for the city, where my brother lived, came. I immediately boarded it. I was fearing that something serious might happen to me in the bus itself. But nothing happened !

Thus ended one long phase of the greatest spiritual experiences which happened to me in Delhi. I seldom knew that a long period of more dangerous struggle for life and death still lay ahead.[37]

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[37]During this entire period, as is obvious, I was highly panicky, although well-saved. This does not happen in the same measure to all cases of *Kundalini* arousal. Moreover, due to my extreme disturbance I often remembered my mental state before the opening of Third Eye. It was full of peace. I often wished to return to that state and cursed the present state. I was able to understand later on that the stage of peace and happiness which I generally experienced before the experiences of March, 1975, was the direct result of my conscious and deliberate efforts at meditation. The state of peace showed that a lot of psychic energy which ran into different nerve-channels and which was at the command of conflicting ideas and desires, had come back at the command of the individual consciousness (*jiva*). That also meant that the area of consciousness had increased and the area of mind had decreased. But it also meant, as I came to know later on, that though the *jiva* had expanded bringing a lot of psychic energy back to its command, yet it was in the four-walls of the psychic cage. The four-walls of the cage had yet not burst to make the individual consciousness (*jiva*) completely free from it and contact and merge into the Cosmic Consciousness which lay outside the cage. The position can be understood by a simple example. The air had expanded considerably in the balloon but still it was in the balloon. The walls of the balloon had not burst so that the air inside it could be free from it in order to contact and merge into the total air outside.

The experiences of Third Eye and *Kundalini* represented those aspects where the psychic-cage around the *jiva* bursts in order to free it from the cage and give it a contact with the Cosmic Consciousness (*Shiva*, God). This always happens through the grace of Guru/God and not by self-efforts although self-efforts are necessary to attract this grace. It is after this experience of bursting of the cage that the individual consciousness (*jiva*) starts becoming the Cosmic Consciousness (Deva or God). After this merger takes place, the Cosmic Energy comes at the command of the person through which he can perform some miracles etc. Such a person emerges as GURU.

CHAPTER-IV

Death of Earthly Mother—Praise to Earthly Mother

I entered the house of my brother at Ambala at about 3 p.m. My brother gave me a mild welcome. My sister who lived at Jagadhari had also come to Ambala to stay with my brother for some medical treatment. She and members of my brother's family looked towards my face in some surprise. Although I did not feel any intense trouble or depression while travelling in the bus, yet the experiences of the last 50 days or so had left a deep impact on my face and gave it an extremely horrible look. It had become extremely dark and weak. It also gave the unmistakable expression that I had got alienated from people and did not adjust well in the objective social reality which alone could give me a certificate of normalcy.

I tried to behave like a normal person to the best of my capacity but doubt very much if I succeeded in it at all. While my sister looked almost shocked, the looks of the children and the wife of my brother clearly indicated that I was completely off the track.

I had already informed my brother about the most strange experiences through which I was passing. They had already reached his family members and my sister through him. On the insistence of my brother I had to narrate my further experiences before all of them. Everybody listened to me in wonder and awe and also with a mixture of doubt and suspicion about the truthfulness of such unheard of experiences. My sister, both because of her credulous nature and affection for me, took the whole experiences very seriously and concluding from my narration that I might renounce the entire family any moment, went into a corner of the room and started weeping.

I also told my brother in a state of restlessness that I would like to go to Jagadhari (the place where my parents lived) to touch the feet of my father and mother who gave me this earthly birth and enabled me to see God and realise the highest aim of life. He told me that we would go there in a day or two. But I could see from his expression that he did not want me to go there in such a horrible state of mind and facial expression as it would shock the old parents and could cause anything to them. My view got confirmed the next day. My sister was to go back to Jagadhari the next day. My brother told her quite secretly and pursuasively not to tell the real position about me to the parents at Jagadhari! This only showed in what a horrible state of mind I was. It may be written again that my brother was a practising psychiatrist and this suggestion to my sister was given by him! When I told him again that I would also like to go to Jagadhari to meet my parents, he dissuaded me quite pursuasively and said that in another four or five days, to be exact, on 16.5.1975, there was going to be the *muhurt* (entrance ceremony) in the newly constructed house of one of my brothers living at Jagadhari, and we would go to Jagadhari on that occasion.

For two or three days I lived in a psychic state which was not very depressed and restless. My brother talked to me a great deal and

attended on me with affection at all moments possible for him. Not only was he interested in my own experiences for the sake of experiences, but he also wanted to establish some clues perhaps to find out if I could be really fitted into some kind of psychiatric disease. I do not know but it was my impression at that time that he found many symptoms of many mental diseases simultaneously in me and yet he could not fit me into any category of mental cases known to modern psychiatrists. The only thing in my favour was that I seldom lost my sense of reasoning while narrating the most unheard of experiences even! Moreover, I also maintained some kind of superfluous social sense of behaviour in me which did not make me look so absurd to his family. My talk with his children was not so abnormal after all, and the children had come quite close to me in affection.

During these two days, I also filled page after page, with self psycho-analysis still believing that I had great knowledge of psycho-analysis and would be able to overcome all my trouble through self-analysis. In fact, I believed very sincerely that I would return to Delhi and join my duty in my office in a matter of twenty to thirty days at the most.

During one of the nights in these days I saw one of the most wonderful and perhaps spiritually very significant dreams. I saw that a very huge disc of deep golden-cum-crimson colour studded with shining stars on all sides was descending towards me from the heavenly sky. The disc was as huge and as shining as the setting sun. As it descended towards me more and more, I got increasingly bewitched and dazzled. Lo! in a few moments it stood just before me as high as I was. The dazzling effect was automatically substituted by a cooling and soothing effect. What I saw on the golden disc was even more beautiful and charming. I saw Bhagwan Sri Sathya Sai Baba in His deep red gown on the disc and alongwith Him was sitting Goddess Mother *Lakshmi* in her eternally beautiful form in the deep red *sari*. I immediately and automatically understood in the dream itself that 'They are Narayana and Lakshmi'. 'Baba, my eternal Guru, is Narayana also', I uttered to myself right in the dream itself.

Then, to my utter satisfaction, both of them blessed me profusely. It was an experience of satisfaction which cannot be narrated in words. Then the disc, alongwith Baba and *Lakshmi*, started ascending again into the sky and slowly and steadily it vanished.

After getting up in the morning, I was all bliss and was amazed also. I did not recollect if I also went up on the disc with them in the dream. But the remembrance of the dream was highly satisfying. What was the meaning of this dream, I did not know. Nor do I know it even today. My feeling was that *Shiva* and *Shakti* had blessed me again to assure me that everything would turn out to be allright for me.

After two days, my sister returned to Ambala in the evening for her further treatment. She told us many things about Jagadhari and parents. She said that she told mother about my coming to Ambala. She also told her that I got the direct vision of God. At this, my mother reportedly remarked, "I know it. I also know that he (I) would become a very great man someday". But my sister also added that my coming to Ambala, instead of Jagadhari, and also staying there without going to Jagadhari also created some misgiving in her mind. This made her weep profusely. In the words of my sister she never saw the mother weeping like this in her whole life. She was weeping like a very small child.

This news of her weeping brought forth instant tears in my eyes and my whole frame shook with sobs. "Mother! Mother! I will come soon to touch your feet and seek your blessings", I uttered in my mind while sobbing. I again requested my brother that I wished to go to Jagadhari to meet my parents. He told me on the basis of information provided by the sister that now the *muhurt* of the house would not take place on May 16, (It got postponed for some days due to the expected birth of a child in the family in these days), and that we would definitely go there on the day when the new date was fixed. This new date, from all calculations, could not be more than a week away from the old date. My sister also told me that she informed the mother about our coming to Jagadhari on *muhurt* of the house.

I had got the strange idea from the study of the book *Chittashakti Vilas—The play of Consciousness*[1] by Swami Muktanand that my process might come to an abrupt end on anyday. It was not that he gave any idea about the time in his book. It was only from the last stages of his suffering leading to final consummation that I formed this idea. In fact, during these days I always kept his book near me and often read it just to compare my experiences with the experiences of Baba Muktanand as narrated in that book. I always remained at the look-out for a symptom which could also send me into the final state of unconscious in order to make me experience death, and then liberate me finally and deliver me into eternity.

After two days, that is, on the night of May 15, I got a strange dream. I found in the dream that my head was clean-shaven. Because of my psycho-analytical knowledge, I tended to interpret the dream in a way which was palpably wrong. I also told about the dream to my brother in the morning. He was also not able to understand the meaning of the dream and interpreted that I was going to achieve something remarkable in the near future. He used to tell such meanings of dreams to console and encourage me. In the Indian religio-spiritual thought, a clean-shaven head clearly represents the death of the mother or the father. However, we could never think of such an obvious interpretation at that time. Mother and father both were in nice health. Our imaginations could not even turn towards them and towards such an interpretation of the dream!

Meanwhile, my desire to go to Jagadhari to see my mother increased. When I told my brother about it, my brother told the same thing that we would go there in two or three days, on *muhurt* day to be more exact. On the morning of May 17, I got the most shocking news of my life that my mother had passed away in the early hours of the morning and I should get ready to go to Jagadhari with my brother and sister.

How could I bear this news, I cannot say. In fact for the last few days my sensibility to outward happenings had dimmed to a very great extent. I took a cup of tea without uttering a sob even. I looked so calm! But I could see the Divine plan instantly. I could just see the mercy of my Guru who made me rehearse the death of my mother at Delhi and also who gave me the dream of my shaven head to forewarn me about the death of my mother. 'The human intelligence is arrogant and proud about its own achievements and understanding while the fact is that it is so inadequate and non-existent! It indeed cannot see

[1]Swami Muktanand, *Chittashakti Vilas : The play of Consciousness* (Ganeshpuri : Gurudev Ashram, 1972). This is an excellent book dealing with the *Kundalini* experiences of Baba Muktanand.

anything right before its nose in the future despite the great hints thrown to it about it. One should leave this arrogance and simply bow to the Supreme intelligence of the Almighty who knows everything about the past, present and future of each one of us. It should surrender to it and weep for the mercy and grace of the Lord. Such were the thoughts which raced through my mind at that moment.

Knowing in some corner of my mind that the mother contact had been finally broken in the external physical world also (in fact, it got broken internally when the *Kundalini* got aroused), I fully realised that the most fundamental and powerful attachment had been snapped. The worst that I was to face in my life had happened.

Fully realising that I would have to stay there at Jagadhari for a long period, I put all my clothes in my suitcase and accompanied my sister and brother for the bus stand. During the whole journey of two hours, I sat completely broken inside. I would just remember that I was not able to see and talk to my mother even at the last moment and it would shake my whole being with painful emotion again and again. Will I never be able to talk to her in future at all ? The idea raised itself again and again and filled me with uncontrollable anguish. From the Jagadhari bus stand we went to our house. As I approached near the house, strange feelings of sadness overtook me. I realised with great and excruciating pain that the one and the only one who used to welcome me in that house with genuine and abiding love and affection would not be there to welcome me again ! This realisation brought forth tears of pain into my eyes. I felt that finally I had become quite alone in the world. Now there would be no one in the world whom I could confidently call my own and on whom I could rely in all moments of my suffering.

From a distance of fifty yards of the house, I could see clearly that the whole atmosphere was enveloped in gloom. The impress of death was clearly stamped everywhere. How painfully I realised that at such moments of crisis one should have one's own family and children to fall back upon them for emotional support. Where would I go now when I was in such a pain ?

We entered the house. Shrieks of mourning spread immediately. I stood like a stone without shedding a single tear. For others with their own families and other worldly engagements, it might have not been such a great shock. For me the most prized thing in the world was lost. The magnitude of my loss was perhaps responsible for turning me into a stone. Others perhaps felt that I was not crying like them as I had realised God. I alone knew that the loss was so terrible that I had no courage even to cry !

All those who met us at the gate of the house wept for some moments and then became quiet as if weeping and not weeping was at their command even at such moments. I went straight into the room where the body of my mother was lying. There were a few relatives who sat near the body. The body was covered with a white cloth. I raised the portion of the cloth which covered the face of my mother. The spirit had gone but there was an innocent smile playing on her face. I saw it. I again saw it. I touched the mid-point between the two eye-brows of my mother as if I was searching God there also who could help me to revive her. Nothing happened. I sat like a stone acting mechanically in this way. Then I immediately sobbed, "Mother, Mother, you have left me. You did not speak even a single word to me while departing. Will you never speak

to me again ?" I sobbed uncontrollably in the most innocent fashion. The resistance to weeping had broken. There was no stopping my tears now. I looked at her fresh face and eternal smile again and again and wept uncontrollably. "Mother, you have gone at such a critical moment. There is no one in the world who would sympathise with me at such a horrible moment. Where shall I go ?" I sobbed in great agony. Then my mother's sister who was sitting beside the dead body put her affectionate hand on my head and told me, "Do not be mad. An educated man like you should not weep like this. This has been happening for millions of years with everyone. You brothers are most lucky that she has left you in good position in every way." She pushed me a little back and put the white cloth again on the face of my mother. What a curse this education is ! It does not teach us anything to understand life correctly but will not permit us to weep even to our heart's content.[2]

I came out in the verandah where other relatives were sitting. My father was sitting in silence. I touched his feet. This was after a very long time that I did it. He was filled with tears. Then he narrated the events which led to the death of the mother. They were indeed very few and could be described as non-events. She was allright till the last evening. In fact, on the last day she was performing all the routine functions in the family with as much agility as she used to perform before. At about 10 p.m. she felt a little restless. A doctor was called. He did not consider the trouble to be serious in anyway. He gave some medicine and left. Till about 2 a.m. in the morning she maintained complete consciousness and often talked to my father. Then she slept. Then no body knew when she breathed her last. When in the morning at about 4 a.m., my father called her, there was no reply. Only then it was found that she had left her earthly existence.

After this narration, my father told me that a night earlier to her death Bhagwan Sri Sathya Sai Baba came in her dream five times during the night. She told about these dreams to the family the last morning in great surprise, as she had never got Baba in the dream before even though she knew that I was greatly attached to Baba. I, all of sudden, recollected the often heard happening that Baba always gives *darshan* to the departing father or mother of His devotees at the last moments and also sees to it that their death is not painful. I also instantly remembered the dream which I saw only three days back at Ambala in which my head was shown as shaven to me. Even in those painful moments, I remembered Baba and uttered silently, "Your mercy father ! Your mercy ! !" I again shed some tears on the Divine mercy and compassion !

The day was passing in a very painful way. We were still waiting for certain relatives to arrive. One of my brothers who lived at some distance of about 200 kilometers reached at about 4 p.m. Then we immediately got ready to take the body of the mother to the cremation ground. I acted with great courage throughout the funeral journey. At the cremation ground, certain rites were performed and then the pyre in which the body was well set was put to fire. This was the same body which gave me birth. This was the same body which brought me up bearing all sorts of troubles and inconveniences. This was the body which shed tears of genuine and affectionate concern for me whenever I was in trouble. Now

[2]*After seeing much of the education which is imparted in institutions of formal learning and also of the inner life, I wish that a paper on 'Theory and Practice of Self-knowledge' should be introduced at all levels of education, especially at the College and University level. A syllabus on this subject has been developed in the Third Eye Foundation of India. Individuals/Institutions seriously interested in the subject can ask for it.*

this body was being reduced to ashes in the most violent rising flames ! I sobbed at the loss and the human destiny which is full of misery.

I also immediately remembered the rehearsal of the cremation of my mother at Delhi which I had to perform as a part of the great mercy of my Guru Bhagwan Sri Sathya Sai Baba while undergoing the most extraordinary spiritual experiences. The scene was almost identical. I was dumb founded ! Oh Guru ! Oh God ! Thou are the knower of the past, present and future of everyone. Knowing fully well about my attachment with my mother, you made me rehearse the cremation of my mother so that I may be able to bear the real cremation of the mother in the coming days ! Your mercy on this child has been so immense ! Your love and compassion for this child has been so tremendous ! Did I really deserve all this ! Father, Father, Father......" I sobbed again remembering my Guru/God Bhagwan Sri Sathya Sai Baba.

I also remembered what he told me in communication, that is, 'water is going into water, air into air and earth into earth. The spirit is indestructible. It will merge into spirit alone'. "The flesh comes from flesh and the spirit comes from spirit", this sentence of Lord Jesus Christ came to my mind repeatedly and produced great courage in me. I told the same thing to one or two of my brothers who were greatly shaken at the scene and thus tried to give them courage.

And thus slowly and steadily ended one of the greatest and most painful scenes of my life. My mother's body got reduced to ashes reminding me the reality of each one of us that it is all ash ! That which looks so real is nothing but ash ! !

Praise to Earthly Mother

Before I narrate the life and death struggle which I had to face later on, I would like to pay my homage to my earthly mother. This is true that at that time, especially after the experience of the Third Eye and the rehearsal of the death of my mother at Delhi, I got some idea about the indestructible reality of the eternal spirit. I also came to know that the body and, in fact, the whole visible world is changeable, temporary, transitory and hence not real. Reality is indeed that which does not change by the vicissitudes of time and space and that reality is the spirit. I had intellectually concluded while the cremation of the body of my mother was going on that it is the *deha* which is liable to be burnt and which indeed was burning. The spirit of my mother being the reflection of the eternal spirit, that is, God, is indestructible. However, all this understanding by that time was only at the initial stage and worked more at the intellectual level rather than at the emotional level. The emotional make up was constructed on the basis of the fact that body is real. Naturally, the emotional reactions were indeed the same. Even today when I am recalling those events and accept that this visible reality is, in fact, no reality and that it is indeed *maya*, I must say that this *maya* is the greatest wonder of God and it cannot be dismissed just by uttering the word *maya* in a disparaging manner. This is true that this *maya* gives the appearance of reality but it is not so in the ultimate analysis. Yet for most of the humanity which has not to reach that stage of ultimate reality, this *maya* is to be considered as the greatest reality. For this reason I say that my mother was the greatest reality for all these years of my life.

One whom I daily saw since the time of my birth, whose kisses and affectionate hugs were experienced by me quite often and who used to talk, walk and laugh before me so often, could not indeed be unreal ! 'Mother, I remember you most gratefully and most affectionately all the

time. Your reality could at best be only a degree less than the reality of *Shiva* and *Shakti*. I remember you and adore you in my heart and I would always do it. I always feel the touch of your affectionate hands which had grown rough by doing work for us and remember the face stamped with eternal serenity and which never had a frown on it. I remember your sense of duty for the whole family. It was you who got up in the most early hours of the morning and slept at the latest hour at night after serving everyone. You suffered all your life for others and yet never uttered a word of complaint. Where shall I get such a mother again ? All my realisation about God and other things are also due to you and your *karmas*. You are responsible for giving me this physical frame without which no one can realise God. Moreover, it was you who prayed to God day in and day out to have mercy on me and put me on the right path. It was indeed your prayers which were answered by Him. How should I revere you and how should I adore you ! I do not know mother. My heart gets choked with tears at your sweet remembrance again and again !'

'Mother, I quite remember your forbearing and merciful attitude towards me. It is indeed comparable to the forbearing and merciful attitude of God towards His erring children. I never found you scolding me. I suffer with guilt and weep bitter tears today when I remember that I often hurt you by my impudent words. I often ignored you and your advice and even then you never lived a day for yourself. Your sacrifice for me and others was astonishing !'

'Today when I am going up and up in the scale of realisation in the divine hands of the Lord, I can say that you were as good as Divine Mother. You seldom displayed any of the most basic human defects such as greed, lust, jealousy, anger and pride. I still have them in a much larger measure than you had them at any time in your life. Had you not these divine qualities, how could I take birth through you ?'

'While I am the eternal child of my eternal Father, I will always cherish your memory and keep you enshrined in my heart. I would wish that hereafter if God ever wills me to take physical birth again in human form, I would always pray to Him that you alone become my mother.'

'Adieu mother, adieu ! Forgive thy child for all his faults and sins of omission and commission. My sweet mother, this child bids your farewell with tearful eyes. I kiss your truly lotus feet. I bow before you in eternal homage and gratitude.'[3]

[3]Those who are ultimately destined to become the beloved children of the Supreme Father and the Supreme Mother, that is, *Shiva* and *Shakti* are generally those who are greatly attached to their earthly mothers but seldom appear so on the surface. The earthly mothers are also greatly attached to such of their children as they instinctively perceive the strangeness of their such children who come from their womb.

The glimpses of such an attachment are found in the life stories of Lord Jesus Christ, Baba Muktananda and Pandit Gopi Krishna. I feel that if the life histories of other yogis is seen properly, such a touching relationship will generally be found to exist between the mother and the son.

When the pre-ordained suffering of the child starts, the earthly mother also undergoes great suffering because of her attachment with such a child. It is indeed all suffering for the mother till the last. This ends when earthly mother leaves her body or dies leaving her beloved child in the lap of the Supreme Mother and Supreme Father, that is, *Shakti* and *Shiva*.

Only God grants solace and *mukti* to such a mother. More often than not, her death is painless.

Incidentally, I may point out here that in my later days of meditation it had become a daily feature for me to open those pages of the life story of Lord Jesus Christ when He is taken for crucifixion. I invariably stuck to those lines which showed the great attachment of His mother for Him. She was the only one who bore all humiliation, mockery and ridicule which was being poured on the Son of God. While reading about that scene, I daily shed profuse tears and derived strange solace.

CHAPTER-V

The Struggle Between Life and Death and the Search for Getting Out of it

We returned home after the cremation of the mother in a strange mood. It was chastened not only by the fact of the temporariness of life but also that even the most beloved thing in this world is liable to be lost permanently on anyday ! Most of the people who had accompanied us to the cremation ground had dropped on the way. Our family members and a few close relatives alone returned right upto the home. The day had passed in receiving the relatives and outsiders and explaining to them the circumstances of the death in a ritualistic fashion. Now was the time for the real pain of separation to start.

I entered the home like the eternally lost child. I faintly knew that the most prized thing in that house who used to love me had gone out permanently not to meet me again. The faintness of my mind was partly due to the pain of separation but largely due to the veryt dim-consciousness which results in the wake of *Kundalini* arousal as i instantly blunts the sharpness of the mind.[1]

That was only one fact. Another fact was that due to *Kundalini* arousal I was in the greatest trouble—a more severe one than any nervous break-down can create. It was my mother alone on whom I used to depend during periods of such suffering without feeling any guilt or feeling myself to be a burden. Now who would look after me ? It gave me a tremendous fearful feeling that I was left alone in the world without a friend or a well-wisher and now I was doomed for ever.

This became very obvious to me when I entered the home. Indeed there was no one to receive me or say even this much, "So you have left your mother in the cremation ground for ever !" Each one was concerned with his own pain or the pain of the members of his/her family. I was the one—the eternally isolated and deserted person, who walked to different persons without any welcome or response. I saw each one involved in his own children and trying to forget the pain of the departed. I was no one's child, for the one whose child I was, had go ne for ever ! And I had no child of my own who could possibly be a greater centre of my attention and love than my mother was, and in whom I could lose the pain of separation of my mother. I again realised how necessary it is to have one's own family in such a moment of crisis or tragedy, for, in such a case, one cannot depend emotionally on anyone else.

The intensity of pain was increasing in me. I went into a corner of the house and wept bitterly, uttering, "Oh ! mother where shall I go now ? Who will look after me ? I am left all alone in this wide and wild world". I uttered these sentences and wept uncontrollably. There was

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[1]Please refer to chapter-VIII for a detailed understanding of this phenomenon. Here it may be mentioned briefly that this dimness happens because of the predominance of the *tamoguna* in the mind.

no one in the house who cared to search me in that corner. Had my mother been alive she would surely have searched me ten times in the house. As long as I had not lost her, I did not value her much. I did not care much for her, leave alone serving her with any devotion or dedication. Now not only did I realise what I had lost but a sense of guilt also overtook me and shook my whole frame in anguish. "Mother, I could not do anything for you. Forgive me. I am the most wretched child." Those who are not caring for their living mothers now should take a lesson from me. There is no substitute for a mother and there is no repaying back her debt. No one should ignore one's living mother for a moment even. Only after losing her one would realise what a prized thing one has lost. It is best to serve her and please her as long as she lives.[2]

I was indeed completely shattered both mentally and physically. The state of my mind due to the happenings which took place in Delhi was simply horrible. I thought that after a night's sleep I might feel a little better. I took some meals with great difficulty. Everybody was in a grievous state. I did not talk to anyone. I took two sleeping pills from my brother and tried to sleep. I was in a state of deep fear also. So my brother put me in a room where he also was to sleep.

As soon as I closed my eyes, I was aghast with wonder. My whole brain was in disorder and also full of red-aura. Soon I saw that the Supreme Mother *Durga* sitting on the tiger with a trident in her hand was going near the *Brahma-randhra*. I saw vividly that my mother was present there occupying that place (it must be the image of my mother which must have got impressed there over years of seeing her and listening to her). The Supreme Mother tried to remove my mother with the sharp point of the trident and it appeared to me that the Supreme Mother was telling to my mother, "Now you leave this place. I will occupy it. He is my child !" I felt that the Supreme Mother forcibly removed my earthly mother from that place and occupied that place Herself. It gave me pain as well as happiness. There was no one to whom I could narrate this experience at that moment without being dubbed as completely mad. However, I can say even now that the experience was very genuine and meaningful, spiritually speaking.[3]

Despite the fact that I had taken two sleeping pills, I could not sleep

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[2]Indian culture and tradition has always upheld the service of parents. The following sentences always formed a part of education of the child : "Serve and worship your mother. Serve and worship your father. Serve and worship your Guru."

Christianity also laid great stress on the service of parents. "Those who follow Christ will feel that it is a part of their religion to respect and provide for their parents." White, Ellen G. *The Desire of Ages* (Poona : Oriental Watch-man, 1952).

However, such teachings have gone into the background due to many modern influences. The young generations, no wonder, are suffering with great guilt.

[3]I also wish to state here that those who are pursuing this path and wish to experiment on these things should note that the *Brahma-randhra*, the point under the *choti*, is one of the most significant points for all spiritual experiences. The roots of the world, the roots of the mind and roots of *maya* and cosmic ignorance, all start from this place. These roots have to be uprooted from this point in order to get the kingdom of heaven. The roots of all spirituality also start from here. The earthly mother is one who provides the initial roots of the world and creates and strengthens them at this point. It is from this point that the ego and the mind start spreading their tentacles. The Supreme Mother also creates and strengthens the spiritual roots upto this point. This means that the centre of the ego and mind are bound to be broken on the arousal of *Kundalini*.

properly even for a moment. The sleep was highly disturbed. The most astonishing part of it was that when I got up for the bathroom once or twice at night, I would simply fear to go towards the bathroom. The fear was that I might not find my living mother there. That only shows that I was in a state of complete nervous disorder and many infantile fears haunted me.

From next day onward, I started having uncontrollable bouts of weeping all of a sudden. The bout would begin in a state of great pain. I would weep and sob uncontrollably in a most pathetic way. Then I would come to my own automatically. I did not realise at that time that this would continue for another six months. Reasoning or self-suggestion or self-consoling was of no avail. The idea of death and insanity would grip me so forcefully that I would simply weep and weep. I would also cry while weeping, "Mother ! who will look after me now? What will happen to me now?"

These bouts of weeping, I surmised, were due to the process of dissolution of my nerves formed in the most infantile stage, and, of course, mother had a deep connection with all those nervous formations. However, no one around me could have any insight into such matters. None could imagine that I was passing through a process which was more deep and fearful.

On the morning of fourth day after the passing away of my mother, we went to the cremation ground again to collect the earthly remains of the mother. This was in accordance with Hindu tradition. We all sat round the heap of ash which had emerged out of the union of my mother's body, the logwood and the fire. This was all which remained of my mother who was so real to me for all these years ! It was all ash and small pieces of bones ! Where that mother who caressed and suffered for me had gone ? My mind was not clear at all as the consciousness was just dim and completely controlled by the *Kundalini* process. I got similar thoughts again and again and wondered at the reality of this world ! Those who develop attachment with any worldly thing and love it too much must know it for ever that there is nothing but ash ! Even the most beloved thing in the world is nothing but ash ! Keeping this final reality in mind we should try to pursue the path of non-attachment. We should be certain in our minds that the path of attachment is the path of suffering.

From the heap of ash we separated the pieces of bones and collected them separately in a piece of cloth. The whole exercise took about an hour. I, for this whole hour, kept on sobbing and wondering at the final outcome of human life.

After collecting the ashes in one bag and the bones in another cloth, we took a motor car and left for Haridwar where those earthly remains of the mother were to be immersed in the Ganges, the holy river. Haridwar is the most religious place of the Hindus where the holy river Ganges enters the plains. For countless years a sea of humanity visits this place for a holy bath to wash off the sins. For countless years the earthly remains of the persons who lived in flesh and blood once, are also brought to this place from far and near for being immersed in the sacred waters of the Ganges ! It is impossible to tell how many million persons' earthly remains might be resting there !

We reached there at about 12 o'clock. We soon started the search of the family *panda* through whom the rites were to be performed and who

would take us to the *Har ki pori* for the immersion of the ashes through proper rituals. While my brothers were discussing the things with the *panda*, I walked here and there in the most fearful state of restlessness. After the rites, the *panda* was paid some amount of money according to custom. Then he accompanied us to the *Har ki pori*. We brought the bag of ashes and bones to be immersed in the river. I was simply sobbing and uttering, "Mother I never knew that this day would come. I am bidding you my final farewell. Mother forgive me if I gave you trouble at any time in my life". After immersing the ashes I felt that the world was lost to me completely.

All of us then took our bath in the river. I was not much in my senses. While many people were enjoying the bath in the sacred Ganges, I found myself completely incapable of standing there for more than a minute. After taking our bath, we went to a shop to take our lunch. I was so restless that I could not sit there properly for a moment and could not eat anything. I also felt the great desire to rush to the *Har ki pori* where the ashes of the mother were immersed, and jump there to finish my life ! Often I felt that I was going mad completely and also had the weeping bouts which were simply uncontrollable.

My younger brother, who is a psychiatrist by profession and who was with us, tried to console me by saying, "After returning home we would definitely go to Sri Sathya Sai Baba, for no one else in the world now knows what to do".

At about 4 p.m., we had another round in the market and then hurried to our car to return back to Jagadhari where our relatives would be waiting for us. "Everyone had someone in the family to wait for him. But who would be waiting for me? The one who waited for me is no longer there". In my imaginations even, I found the home blank, that is, without the mother. The idea horrified me. No wonder, while returning back from Haridwar in the car, my condition took a more serious turn. I became so restless in the moving car that I prayed to my brothers, "Please do something for me. Please do something for me. I am dying."

Seeing my horrible condition, the two brothers who were with me got the idea that as we were in Haridwar, the place of *sadhus* and saints, we could indeed consult someone about the situation. On the left side of the road, we had seen an *ashram*. We took our car back. The sign board read "Aurobindo Ashram". We stopped the car and I alongwith one of my brothers went inside the *ashram*. In one corner of the *ashram*, we found a family living there. We knocked at the door of that family. The gentleman who came out was a lecturer in Indian philosophy at one time in some college. On being asked if there lived any yogi in the *ashram*, he told that there lived none. In my situation, one could go to anyone to seek help. When the gentleman told us that he had been a lecturer in Indian philosophy for over 20 years, we, out of our own desperation, narrated our story to him.

My story of opening of the Third Eye and seeing Bhagwan Sri Sathya Sai Baba in that Eye and other related things were so out of the common that he looked towards me in great astonishment. I was also wearing a horrible look of depression and anxiety. He told my brother in a matter of fact tone that it was all hallucination and I had become an almost incurable mental case. He also predicted solemnly that I might have to spend the rest of my life in some mental hospital. He uttered certain disparaging remarks about my experiences and said, "How can a person living near Bangalore (that is, Sri Sathya Sai Baba) present himself at

Delhi and that too in my Third Eye ?" He further told that he was teaching Indian philosophy including yoga etc.,to the college level students for more than twenty years. He knew all about Patanjali and others, and despite this he had never come across anything of the sort which I was narrating. He also asked my brother to compare his facial expression with that of mine and being a psychiatrist he should come to a similar conclusion himself.

My brother had seen me fluctuating in the last two months. He had not seen any such thing in his whole professional career. Moreover, he had full knowledge of my background of meditation etc. He did not agree with the learned lecturer. Nor did I, for, I was so sure of my own experiences. But my opinions mattered very little with others those days. They indeed did not impress anyone during those days. The reason was simple. If all that I narrated to others was true then why should I suffer so much and weep like a child for help. No one was ready to believe that after having the vision of the Lord, one can suffer the way I was suffering. People in general thought that once the Third Eye opens and the *Kundalini* gets aroused, one instantly goes into a state of *samadhi* and bliss. This was indeed the most widespread general notion.

We came out of the *ashram*. Seeing me considerably depressed and feeling that the opinion of the gentleman must have shaken me further, my brothers decided on the spur of the moment to go to Rishikesh—a place nearly twenty miles away from Haridwar and the home of the yogis and *rishis*.

Although it was getting late and we did worry about the people at Jagadhari who must be anxiously waiting for us, yet we asked the driver to start for Rishikesh. Within an hour we were at Rishikesh.

While coming out of the car near *muni-ki-reti*[4], at Rishikesh, we wondered whom to contact for we knew nobody there. We were not conversant even with the names of the great yogis. But every moment is divinely planned in such situations. We asked a tea-stall owner about some well-known yogis in Rishikesh. He said that there were very few realised yogis these days even in Rishikesh. However, we could go to Swami Shivananda's *ashram* which was very famous and which was only at a stone's throw from his shop. We left the two nephews who were with us to see the places on the other side of the river. We three brothers hurried to Shivananda's *ashram*. After enquiring from one or two persons in the *ashram*, we came to know that H. H. Swami Chidananda ji was the in-charge of the *ashram*, and he was in the *ashram* at that time. We reached his office and requested a young disciple who was standing outside for an immediate meeting with the Swami. He told us point blank that we could see him the next day only. This disappointed us greatly. We requested him again and again but he did not agree. Meanwhile another saffron-clad person emerged from the room and we explained to him our serious position and also about the necessity to reach back. He was kind enough to say, "Let me enquire from the Swami". And as good luck would have it, the Swami called us in.

A thin, saffron-clad Swami was sitting before us. His face had a shining lustre on it. I came to know later on that he is one of the greatest *raja* yogis of the Himalayas and a fully God-realised person.

On being asked, I narrated my whole story and experiences to him in

[4]To be exact, near the place where we take a motor-boat to cross the Ganges for *Gita Bhawan* and *Parmarth Niketan*.

a great hurry and a bit egoistically. The Swami listened to the experiences very patiently and with interest. He testified to the genuineness of the experiences and told us that this happens to most of the persons on the activation of *Kundalini*. He had known Sri Sathya Sai Baba and knew His powers. He was indeed very kind to us and asked my brothers to take me to a hill station for about two or three months where I could walk in a free and cool atmosphere. He also gave me some other advices for good diet etc. On being told that I was having a horrible fear of death, he gave me some *kumkum* after chanting some *mantras* with closed eyes. He put a little of it on my forehead and told me to put a little of it on my forehead every morning. He gave me two books by Swami Shivananda with blessings under his signatures. He asked me in the last about my *Ishta*! I did not know who was my *Ishta*.[5] I told him that I did not know what *Ishta* meant, and for me Sri Sathya Sai Baba was everything. He smiled a little at my ignorance with the most fundamental of the things in this path. Then he suggested to me that I should do *japa* of the following *mantra* daily. The *mantra* was well-known and it was '*Om Nama Shivaye*' ! From this *mantra* I later concluded that since Sri Sathya Sai Baba is considered to be the incarnation of Lord *Shiva*, Lord *Shiva* must be my *Ishta* and that was why I was given that *mantra* for *japa*. This was my conclusion.

However, the great thing he did for me was to send me to another well-known yogi, Swami Shivom Tirth, who had passed through *Kundalini* experiences. His *ashram* was also quite near and we came to know that like Swami Chidananda ji, Swami Shivom Tirth ji was one of the very few realised yogis, the country could boast of today.

We reached his *ashram* within ten minutes alongwith a young devotee whom Swami Chidananda ji had asked to accompany us for this purpose. The Swami, with a beard, exuded charm in his personality. I told my story to him. There is indeed no substitute for experience. As he had passed through similar experiences himself, he understood everything immediately. After putting me two or three questions about the *mantra* etc., and confirming that it has happened through Sri Sathya Sai Baba, he said, "Now what do you want more ? You are going to achieve everything. There is nothing to worry". When I said that I had an extreme fear of death, he replied rather harshly, "You are not going to die. This happens to everyone in this". The process of 'ups' and 'downs' is known to every *Kundalini* yogi ! He explained it like this, "If something gets destroyed, something is formed also. If there is disturbance, there is a period of relaxation also. There is indeed nothing to worry. Your old *chit* will get destroyed and a new *chit* would get formed automatically. This new *chit* would be the *satwic chit*. All the *vikaras* like *kaam*, *krodh*, *moh*, etc., would get burnt. The *ahankara* would vanish. The process would end up in complete *advaita* now".

He was quite quick in the explanations of many phenomena related to my condition. For me some of his utterances were quite new as I had never remained much in touch with this kind of thought. On being questioned about the period this whole process would take, he said very clearly that no body could tell about the time.

We thanked him profusely and took leave of him. In my heart, I had

[5]Those who proceed on these paths definitely know who is their *Ishta*. But I was completely ignorant about many of the most basic things of the path. I was doing meditation, but my whole mind was always surrounded by the psycho-analytical thought.

never any doubt about the genuineness of my experiences. The only thing was that I never had any idea about the suffering one has to undergo in this process. My brothers got fully convinced about the genuineness of my experiences, after meeting the two Swamis. Somewhat satisfied, we sat in the car and drove back towards Haridwar in order to return to Jagadhari. My state of elation had come back automatically. I do not deny the contribution of the interviews in it, but now I feel that it was partly because of the nature of the *Kundalini* process itself. Indeed, every thing is so well-controlled from inside by the Divine that one returns again and again to normalcy after reaching the very door of insanity and death in this process.

The Increasing Ferocity of the Process

We returned to Jagadhari at about 10 o'clock in the night. Everyone at home was anxiously waiting for us. We narrated them the whole events to satisfy them. There was no doubt that I was in a better frame of mind during that night. I also concluded that I would become better with the passage of time. I also got the idea that the trouble was perhaps over in its ferocious form. However, it was a great mistake to come to such conclusions in this process. When one is down, one is likely to conclude that the end of life has come and no body can save the person. But when one is in a happy mood one tends to conclude that one would never face the trouble again ! Such is the mystery of this Divinely controlled process of *Kundalini*. It is indeed a struggle between life and death all the moments. No one knows when one is put into the jaws of death and when one is brought back to life. It all keeps on happening automatically. One simply remains a painful witness to the whole fearful drama.

Things began to settle in the lives of others slowly and slowly. But my life started on a tremendously fearful path. The process in me started more furiously and with greater ferocity. I would clearly perceive the leaping up of the *Kundalini* in my backbone with fine zig-zag wavery movements at any moment of the day. I would also feel the great waves of heat burning me. Quite often I would go in the most severe depression and anxiety and I would declare to others and myself in all seriousness that my end had come. I would go into severe and uncontrollable bouts of weeping very often repeating the sentence, "Who would save me now? Who would look after me now ?"

Whenever my father and others got more worried about my situation, I, because of the experiences of the Third Eye and *Kundalini*, would also console them that they should not worry at all. The Lord was protecting me and no harm could come to me. I may again point out that I was singularly most fortunate that in my case the Lord opened the Third Eye and after granting me protection in the Third Eye activated my *Kundalini*. This was the greatest mercy, compassion and grace of the Lord. For this reason, I never had any doubt about the whole affair although there was no denying about the immense suffering under which I was passing my each moment. I really wonder at the condition of those whose *Kundalini* is activated without the opening of the Third Eye and without being communicated a direct protection from the Lord. It must be absolutely shaking for them to pass each moment.

Whenever I was in extreme depression and anxiety, I would just pace the room up and down without relaxing for a moment. Or I would go out of the home for a walk in some lonely place.

The three days after returning from Haridwar passed like this. On the night of the fourth day, the situation became more fearful and

hopeless. At about 11 o'clock in the night I was feeling completely lost. I had lost my senses so much that I was not even very much conscious that I was feeling lost. There was only the dimmest possible consciousness in me about myself and the environment. My father and sister were sleeping nearby me. I wished that I had someone who could just care for me at that horrible moment! I wanted to tell my sister that I was going to die any moment now and that no one could save me. But something prevented me from inside. May be it was mere hesitation. I was clearly seeing the movement of the waves in my backbone. I knew that the *Kundalini* was leaping upward in a ferocious way. What a pathetic and helpless position I had reached!

After about half an hour in this position, I wanted to get up for going to the bathroom. There was no strength in me to get up even. I again wished to wake up my sister to help me. However, I again hesitated. They might feel that I had become another problem for them and did not permit them to take a little rest even at night. This thought showed me how helpless I had become and how alone I was in this universe now. I wept in silence for some moments at this sad turn of events in my life. After waiting for another 15 minutes, I tried to get up myself. I did stand up but still remember very clearly that there was absolutely no strength in me and I was completely out of senses with the minimum possible consciousness of myself and the environment. I walked towards the outer drain in order to pass urine. I was not myself and felt that I would fall at any moment in the way. I did everything in the sleepy state mechanically and returned to my bed.

When I returned to my bed my sister uttered my name as if sensing in the sleep that someone had got up. I also uttered back, 'Yes'.

I could have very little sleep during the whole night. When I got up in the morning, I was completely dazed. I put my pillow on my thighs and sat on my bed. What a disturbance in my backbone! The whole backbone was shaking in the most violent manner. The waves were rising up the backbone in a fine zig-zag way. I was completely lost in that horrible situation. I felt that my end could come any moment.

During the day time, I grew so desperate and uncontrollable that I went to the room of my brother and fell on the couch and started weeping uncontrollably. Everyone collected around me. I cried, "Do something for me. I cannot be saved". They asked, "Tell us what should we do. We will do the same thing". In fact they were also extremely puzzled at this unheard of situation. No body knew what to do and whom to consult.

My eldest brother came. After seeing the whole situation, he said that there was a great *tantrik* who had certain *siddhis*. He would go and consult him. I had already heard the name of that *tantrik* and also knew about some of his powers. I felt a bit of relief at his suggestion, forgetting completely that when the Lord Himself was doing everything and controlling everything, no *tantrik* or anyone else could interfere in my case. My brother went away uttering certain sympathetic words for my condition. He returned after two hours. He told me that the said *tantrik* tried his best to understand the thing by going into trance again and again but could not understand anything and showed his complete helplessness about my case. The *tantrik* also said that if the things which I had described had genuinely taken place then I should not worry much. Everything would come out allright. By that time I had also

come back into my normal senses and was smiling in a normal fashion. The inability of the *tantrik* to tell anything about me did not cause any frustration in me.

Another great thing which I noticed quite vividly side by side the fearful fluctuations was that a great activity was going on in my nervous system. Slipping of nerves, recharging of nerve-cells, resettling of nerves was taking place constantly by some force which was beyond human control. I also found quite often as if certain pins and arrows were being put into the various parts of my brain. It is difficult for me to explain this point clearly. To narrate the experience as it happened, I would just sit or relax and immediately feel and experience that a great many arrows and pins were being put into my brain and they were raising the nerves in my brain in the upward direction towards the *Brahma-randhra*. It was obvious to me that the fallen nerves were being resurrected through *Kundalini* in some mysterious way.

Still another thing of which I became conscious during this period related to the numerous visions which appeared as soon as I closed my eyes and tried to look inward. Occasionally, I could see that the whole backbone was visible from within with closed eyes. There appeared to be horrible lights of all hues. I would narrate some of the major visions as I proceed with the narration of the various events. Here I would describe one major happening in this regard which started happening after coming from Haridwar and which struck me as very meaningful.

While taking a walk in the early morning on a lonely road just outside the city, I found to my great astonishment that a thin red copper like wire was being formed slowly and steadily in my backbone. It appeared that it had originated from the base of the spine and was growing steadily upward towards the *Brahma-randhra*. I often noticed that it was a little short and did not reach the *Brahma-randhra* in the skull. I also thought that once it reached the Brahma-randhra in the skull, my trouble would vanish.

What was it ? I often thought that it was the *Sushumna-nadi* which passes through the backbone and goes upto the *Brahma-randhra* and ultimately grants liberation to the individual *jiva*. I am not sure today if I was correct.

As the line was approaching the *Brahma-randhra*, I noticed one day that while it was growing upward, certain grass-blade like leaves were attached to it and they were drooping downward. This would become somewhat clear from Figure-9.



Figure-9

However, after two days, I noticed that the leaves which often appeared to droop down had started opening upward. This is shown in Figure-10.

The experience was often quite vivid. After some more time there was an addition. I found that the thin leaves often tended to get outside the skull like the lock of hair which many Hindus support on their head.



Figure-10

The most astonishing and wonderful thing happened after a few days. The leaves and the threads which used to be visible on the skull from within with closed eyes, vanished. Instead, I found that Sri Sathya Sai Baba was sitting there; these threads had got converted into the form of Sri Sathya Sai Baba. Quite often this form of Sri Sathya Sai Baba got converted into the form of Sri Sai Baba of Shirdi, the previous incarnation of the present form and then it again got converted into the present form. I must say here that I had no idea of the previous form of Baba at that time.

With the passage of a few more days, I felt that I was breathing through the *Brahma-randhra* and not through the nose. This continued for quite a few days till one day I noticed it clearly that I was not breathing. Rather it was Sri Sathya Sai Baba who was breathing sitting at the crown of my head. What would you call it ? Hallucination ! The modern psychiatry has no other explanation for it.[6]

The experience took another form after a few more days. I found that Sri Sathya Sai Baba was not sitting at that point but He was standing at that point. The more fascinating thing was that if I ate something it looked that He was eating that thing. If I drank something, it appeared that He was drinking that thing. Slowly and steadily it was becoming clear to me that some nerves and their formations connected the *ajna chakra* with the *Brahma-randhra*. It was also obvious to me that the *ajna chakra*, the mid-point between the two eye-brows, was going to be more firmly connected with the *Brahma-randhra* someday.

In spite of all these experiences, the fluctuations in my mental state were becoming more and more dangerous day by day. When it was a moment of relaxation, I felt that all had become allright and I was out of the trouble. But when it was a moment of destruction, I became panicky and completely lost hope of my survival even.

One day I was in an extremely hopeless situation. Nobody knew what to do. Then someone in the family suggested to me that about ten miles away from Jagadhari, there lived a highly realised *sanyasi* known as *Hathini Kund-Wala Baba*, and I should go to him for consultation. Many stories of his realisation and numerous other psychic feats were also told to me. I was in such a trouble that I could agree to any

[6]A realised saint confirmed later on that *Shiva* appears to breathe through *Brahma-randhra*. This feeling comes to many yogis.

suggestion if it just promised me even an outside chance to bring me out of the trouble. The existence of such a great soul indeed created great hope in me. I decided to go to him.

Next day, I went to him with my sister's son. We reached the *ashram* at about 10 in the morning and waited outside. Someone who came from inside the *ashram* told us that *Maharaj ji* would not meet anyone today. He further told us that *Maharaj ji* knew everyone in the universe. If he wanted to see us, he would himself call us inside. I felt disappointed. Meanwhile, another gentleman came from inside the *ashram*. We requested him to convey to Swami at least our desire to see him. He was kind enough to go back inside the *ashram* to seek permission of the Swami but soon came back and told us that it would not be possible for him to meet us that day. It created disappointment in me and we thought of returning back. Immediately we saw another gentleman emerging from inside the *ashram* and asking us to come inside as the Swami on second thought had agreed to see us. I was happy and expectant of meeting someone who would indeed help me to get out of the trouble which was consuming me like fire day by day.

We entered the room where Swamiji was sitting with only a loin's cloth on his body. Two disciples of the Swami were also sitting nearby. From his long hair, shining face and an ascetic look I was more than convinced that I had come to a right person.

I offered my salutations to him and sat down near his feet and narrated the extra-ordinary events and the experiences of my life. I also told him how I was suffering at that time. I explained to him about the disturbances which were due to rising and falling of *Kundalini*.

He gave us two hours and explained many things about yoga and the indestructible consciousness. There was no doubt in my mind that he was fully God-realised yogi. Nobody could tell all these things in that simple way except the one who himself had experienced God. But for reasons which I would narrate a little later he was not able to understand much about my experiences of the Third Eye and *Kundalini*.

We came out of the *ashram* with some satisfaction. On coming out I came across an experience that in many minds cannot be accepted more than hallucination. To my great wonder, I found that in whichever direction I raised my eyes, Bhagwan Sri Sathya Sai Baba was there. "He is everywhere and in all directions", I muttered to myself. I was very sure of my own experience.[7] I did not tell it to my sister's son lest he may consider me a completely deranged person. This vision gave me a great solace on another account also. I interpreted on my part that though the Swami whom we met just now might not be conversant much with the *Kundalini* experiences in their severest form, he was nevertheless a God-realised person. I was also happy that I could come to him in the moment of my great distress.

After returning to Jagadhari, I found that the process of 'ups' and 'downs' was going on in me in the same ferocious fashion. The suffering would grow so intense on a certain day that I would cry for my life. The family was also worried and did not know what to do with me. A week

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[7]I feel that in all spiritual paths one should be sure of one's own experiences. Attempts to discuss them with others due to fear etc. on the one hand, and attempts to convince others about the genuineness of the experiences on the other, can be very dangerous and counter-productive. The reason is that no body, who has not passed through the same experiences himself can understand anything about the experiences. Others can give patently wrong and baseless opinions to create confusion.

later I was again in the most fearful situation and was weeping out of all control. It was during such a moment that one of my nieces saw a dream in which Bhagwan Sri Sathya Sai Baba emerged from one of His photographs lying in the room and sat outside in the lotus posture.[8] When my niece asked Him as to what was happening to me, Bhagwan Baba had a big laugh and disappeared. She told about her dream to me in the morning. The dream looked to convey to me that it was all His drama and I should bear the trouble. I indeed considered it a helpful dream from the Guru.

However, the effect of the dream on me was not much. Because of the natural *Kundalini* process I started going into a very bad situation just after taking my bath. Soon I found myself in great agony and felt like dying. My sister suggested that I should again go to *Hathini Kund-Wala Baba*. Of course, at that time I was not very conscious, but now I can say that their suggestions to me for going out to meet someone was partly due to the fact that they were not able to withstand my suffering which indeed used to be so intense and they also felt that after some period I would again be allright. My acceptance to such a suggestion was also due to the fact that by going out I would avoid concentrating on my severe trouble, and also would walk among crowds. Meeting some saint etc. might also produce some understanding about certain aspects of religio-spiritual knowledge which might relieve me of pain for some time.

Naturally, on that day also I accepted the suggestion of my sister and alongwith my sister's son went to the Swami. On that day the Swami was sitting in *samadhi* under a far off tree and as one of his disciples informed us, he did not wish to see anyone. We waited in his *ashram* on being informed that he would return to his room at the lunch time. After about two hours of wait, we saw him returning. We stood up. In the three or four minutes which he gave to us, Baba told me, "It is strange! You say that you have seen Him in the Third Eye and yet you are suffering so much. This is not possible. Once you see Him directly then there is no question of suffering. No, no, there must have happened something else. You do not appear to be an *adhikari* (one who is a deserving candidate for union with God). You go." He told this bluntly and went away towards his room.

As I promised, I explain below the reasons for his saying so and not understanding my trouble. The techniques of yoga are different. The grace of God for realising Him comes in different ways and it is always a secret between God and the one on whom the grace descends. Quite often the yogi understands his own experiences correctly and does not know exactly the experiences of others which are equally genuine and authentic and take the individual to God. Most of the yogis accept this and do not give wrong opinions about others. But some of the yogis commit a great mistake when they try to generalise the total religious-spiritual knowledge on the basis of their own experiences and pass in-correct judgements about the experiences of others.[9] They in their great ignorance, feel that what has not happened to them perhaps does not exist and cannot happen to anyone else. Quite often they may tend to decry the experiences of others and may call them as false. Such yogis may

[8]Many Sai devotees report similar dreams where Baba looks to be emerging from His photographs, rings, *vibhuti* packets, etc.

[9]*I know a few yogis who describe the miraculous happenings taking place through their own bodies with gusto, but inadvertantly try to under-rate the great miracles which took place through the body of Lord Krishna.*

feel that their experiences alone are genuine and the experiences of others are mere hallucinations since they have not happened to them. Exactly, this is what happened on that day.

I may point out another thing which happened while we were waiting for the Swami for his arrival in the ashram. There were three or four other devotees who were sitting with us and waiting for him to return. When we came to know that one from amongst them used to come to Swami for the last ten years or so, we thought of talking to him about our experiences thinking that he might be in a position to throw some light on them. When he heard about my experiences, he laughed derisively and said, "This is all meaningless. Once the *Kundalini* is aroused one goes into a state of bliss and *samadhi*. Moreover, once the Third Eye gets opened, one immediately starts seeing a running movie like thing. I am coming to the *ashram* for the last ten years and I know all these things. Your experience is not correct". After saying this he saw towards me as if I was deliberately telling a lie perhaps in order to impress him. By his grimace he clearly indicated to me that he was not such a fool who could be impressed with the kind of falsehood which I was dishing out to him.

After listening this I did not muster enough courage to talk to him. And after one hour or so the Swami himself commented on my experiences as has been narrated above ! The readers can imagine that I must have been feeling extremely dejected after that. But there was no such dejection. In fact, I was so sure of my own experiences that I did not take their opinions seriously. I may point out two things which are quite meaningful. Firstly, when one is going through the genuine *Kundalini* experiences, one often remains untouched by the outside events. The outside events cannot affect the process much and the acceptance or rejection in certain moments does not alter the process of 'ups' and 'downs' or relaxation and sufferings to any appreciable degree. The process is bound to continue in its own fashion as determined by the Supreme Father, *Shiva* and the Supreme Mother *Kundalini* or *Shakti*. No outside event can alter or change the process.

Secondly, I would again like to stress the same thing which I have stated already. Even the totally realised yogis or saints who achieve this realisation through long spiritual experiences, might not be able to understand anything of the spiritual experiences of others if they have not passed through identical experiences themselves. Each case of realisation is the result of God's will and the path of each is determined by Him and it generally differs from the path of others. This is quite possible that there might be certain common features in certain paths. Yet each case is unique in itself. He, whose Third Eye has never been opened, cannot simply understand it. The greatest controversies of religions (for example, God has a form and God is formless etc.) are the results of individual experiences and the tendency of the realised persons and their followers to generalise on the basis of these experiences. It is a great mistake to consider one's experiences as final and feel that other experiences in a different way cannot take place and do not exist or can be less genuine. The followers can be permitted to make this mistake, but when certain realised persons make this mistake, this indeed looks astonishing !

Not because of the comments of the devotee whom we met in the *ashram*, and certainly not because of the comments of the Swami, but because of the inherent secrets of the *Kundalini* process itself, when I started back, I was in a greatly depressed mood. I returned to Jagadhari

in the same dark mood. I asked my sister to bring my lunch. But when I sat to take it, I was hardly able to put a few morsels in my mouth, for the depression was so severe and my whole being was so restless. I could not eat much despite my sister's requests. They were also worried after learning it from the sister's son that I could not get any time from the Swami. I got up and washed my hands and rinsed my mouth. And lo! immediately something happened within me and I came back to a state of great relaxation. I smiled and felt happy. I told it to others, and asked for food. Everybody felt relieved.

It was again an indication that the process is controlled by God from inside and one need not go to anyone in the world for relief or getting out of it. Even the greatest yogis cannot help in it for it is going on within with the perfect will of God. I was so happy that I told to myself, "Foolishman, why should I worry so much! My Lord and Guru Bhagwan Sri Sathya Sai Baba is controlling everything from within. When He is taking care of me every moment, why should I worry". I felt so happy and relaxed that after taking my food I went to sleep for some time.

Quite in tune with the comments of the person in the *ashram* of the *Hathini Kund-Wala Baba*, I may point out briefly some of the other similar experiences. The opening of the Third Eye, the arousal of the *Kundalini* etc. had created a state of bewilderness in me which I can emphatically say is unimaginable to any normal human mind. Confusion was the greatest hall-mark of this bewildering experience. I was aghast with it for a number of months. Initially, I had a great desire to tell to others that I had seen God. But my bewildering condition would not impress anybody. Those who were around me were generally educated people. They had heard and read numerous such words as hallucination, delusion, etc. They simply interpreted my descriptions of experiences as delusions.

When I came to Ambala and Jagadhari from Delhi, I continued to receive letters from some of my friends in Delhi telling me that the people in my organisation have grave doubts about my mental state in which I left Delhi. I tried to make my position clear to one or two of my friends through my letters, but they would least believe me or appreciate what I was saying. They had genuine misgivings. They felt that anyone after getting his Third Eye opened and seeing God should go into a perfect state of bliss. Vision of God and depression going side by side were not understandable to them. They also had a further notion that once *Kundalini* becomes active in anyone, one should instantly go into a state of *ananda*. My experiences were diametrically opposed to their understandings and expectations. I myself was completely helpless before such stunning experiences. One can remain stable and poised by seeing Him in a statue form in the temple. One indeed cannot imagine the total unsettlement of the mind after seeing Him in the Third Eye! Those who came to know about my experiences looked askance at me. They behaved as if everything about God, Third Eye and *Kundalini* was absolutely understandable to them. Only I was the greatest fool who could not understand the most simple things like God and *Kundalini* etc. My condition was indeed most pitiable. On the one hand I was not able to control my feelings that I had seen God. But on the other hand I could give them no evidence from my behaviour that really something genuine and great had happened to me. This dichotomy in my experience and outward behaviour was never more telling than at the death of my mother. While in the cremation ground, I spoke about soul etc., to others like a

thoroughly illumined person, my actions and emotional state of suffering would easily betray my words. Others were definitely more stable and less confused than I was. In fact, in the whole crowd I could be easily spotted out as the greatest fool ! This was my reality but I would seldom forget that I had seen God. Had a million people asked me right in that situation that I should deny having seen God, I would have been the last person to do that. Such was the force of the direct experience ! Thus I was caught in a strange dilemma during those days.

To continue the story, the fluctuations continued in my inner being. I would go into an horrible state and feel like dying with depression and anxiety. And when I felt that I was just at the brink of death, something would happen to me and I would abruptly and automatically come back to my almost stable self. However, one thing I knew that I had become completely abnormal, that I had no control on the happenings which were going on in me all the time and further that I was incapable of concentrating on any work. Occasionally, the suffering would increase so much that I would simply declare it to my family members that my end had come. It was during one such moment in the middle of June, that I decided to go to Rishikesh and meet certain yogis and see if I could be relieved of my trouble. This idea found favour with my father and sister also. Early next morning I took my sister's son alongwith me and started for Rishikesh. While leaving, I was quite apprehensive if I would be able to reach there and whether I would not completely collapse on the way. The fear and apprehension were indeed so intense that once or twice I tended to drop the idea of going there but then somehow or other I did come out of the home to go to Rishikesh. This was another step in my search to get out of trouble.

While travelling in the train, I was in such a bad condition that I wished to reach Rishikesh at once. It was irksome and annoying to sit in the train for long hours. We reached Haridwar at about 11 o'clock. I was so restless that despite my sister's son asking me to stay for some time at Haridwar in order to take a dip in the holy Ganges, I was not ready to stop there. We took a waiting taxi and went to Rishikesh. We put our luggage in *Andhra ashram*, took our bath and went to see H. H. Swami Chidananda Ji, the head of the Shivananda *ashram*. I had met Swami Chidananda Ji the last time when I came to Haridwar for immersing the ashes of my mother in the Ganges. I was expecting that he might tell me some way out. But I was soon disappointed to know from an inmate of the *ashram* that Swami Ji had gone to some foreign country on a lecture tour. We also learnt that we could only meet H.H. Swami Krishnananda Ji, another equally realised saint of the *ashram*. We immediately expressed our desire to see him. But here also we got disappointed as we were told that we could see him only next day evening and not before.

We came out of the *ashram*. We were quite hungry as we had not taken anything since morning. We took some south Indian dishes. After that, we came to the *ashram* of H.H. Swami Shivom Tirth, another saint whom we had met last time also at the instance of Swami Chidanand Ji. Swami Shivom Tirth had passed through the *Kundalini* experiences and indeed could help me more. However, when we reached his *ashram*, we met the same disappointment. We gathered from one of his disciples that he had gone to *Dewas* in Madhya Pradesh where his main *ashram* was located.

We wandered hither and thither asking various persons about the

genuine yogis in Rishikesh. People generally expressed their helplessness about this matter and often told us that these days it was difficult to find any realised yogi. One elderly inmate of a very well-known *ashram-cum-mandir* told us quite frankly, "Gentlemen, there are no realised yogis these days. Everyone is busy in sex or collection of money. I am saying it after living here for the last twenty-five years". When we told him about Swami Chidanandaji, Swami Krishnanandaji and Swami Shivom Tirthji, he felt ashamed at what he had said and told us very politely that these three or four persons are the only ones now left in the whole of Rishikesh who could be said to be genuinely realised. We concluded that the man knows nothing or not much and decided to continue our search to find out some genuine yogis to whom I could explain my problem and get some real relief.

The Andhra *ashram* in which we had put up our luggage was a little away from the place where these saints lived. So we wanted to shift to this side. Luckily, the *Swarg-ashram* people told us that they would give us accommodation—a two room set with an attached bath for a period of one week. We decided to shift to that place the next morning. We reached back to the Andhra *ashram*, took our meals and passed the night. The first day of search passed without any significant gain. I was rather disappointed.

Next day, early morning, we got ready and took our luggage to the *Swarg-ashram*. After coming there, we breathed a sigh of relief—it was a real place to live, located as it was in the natural and beautiful surroundings. We took our breakfast and started out to search some-one who could tell us something about my suffering. It was from that day onward that I started coming to know that India, especially Rishikesh, the land of yogis, had gone out of yogis. Most of the persons who wore the *bhagawa* clothes had absolutely no knowledge of the real experiences. Most of them did know the words *Kundalini* etc., but had very wrong notions about it. Leaving aside the three yogis, whose names I have already mentioned, there was no one in the whole of Rishikesh who had any idea of the Third Eye. The ignorant were acting very wisely because they were being approached for advice, and I, the one who had undergone the real experiences and was still passing through them, was the greatest fool and mad man!

I was passing through such an intense suffering that I wanted to consult anyone and everyone whosoever wore the saffron clothes and whosoever looked like a *sadhu* or a *sanyasi* because of his outward appearance. My action can be described as illogical and not wisely planned. But it can be understood by only those who suffer intensely due to *Kundalini* and find themselves at the point of death and wis hto get out of the trouble at once.

Right after taking some breakfast we started in search of someone on the Rishikesh-Lakshman Jhula road. There were *sanyasis* and *sanyasis*. Whosoever met us on the way we asked him if he knew some genuine yogi of *Kundalini*. With some of them we discussed our problem even. It was obvious to me that noone knew anything about it. After walking about two furlongs, I started gasping for breath. Right from the day of the arousal of *Kundalini*, my breathing had got extremely disturbed. Not only I used to get tired very easily, I also felt a great difficulty in taking the breath with any relaxation. The outgoing and incoming breath was often so fast that anyone just near me could notice it quickly. The breath almost used to work as if a well-known

technique of *pranayama*, known as *bhastrika*, was being followed. I personally feel that during the activation of *Kundalini* which is nothing but fire, one needs more of oxygen and that is why one breaths so fast. I felt so weak that instead of going any further, we sat down on a bench for some time. I felt so tired and exhausted that we thought it best to return to our room and take some rest.

In the evening, we met H.H. Swami Krishnananda ji of the Shivananda ashram. He gave us sufficient time. However, being a yogi who rose to realisation in a different way, he could not, to my mind, appreciate my problems much. He only said, "You are looking quite allright and talking very sensibly." When I said that I indeed was suffering too much, he did not seem to agree with me and felt that it was all my imaginations without having any relationship with reality. He, as an ultimate solution to my problem, told me that I should go to Bhagwan Sri Sathya Sai Baba. On being enquired about the period such a case takes in getting completed, he told frankly that it might take even some years ! I was downcast at his remarks. I felt that there was no hope for me.

In the next three days, we paced up and down the whole of Rishikesh. We visited dozens of caves and met many yogis and mendicants living in them. I touched the feet of a number of them in the most humble way so that anyone of them could just bring me out of the intense and dreadful trouble which was going on in me. There was no one who seemed to understand my nightmare and appreciate it. Most of them looked askance at me. Some of them who looked more genuine told me clearly that they did not understand my problem and I should go to my Guru Bhagwan Sri Sathya Sai Baba for consultation. In this category, I would mention the names of Baba Mast Ram, Balyogi Prem Varni, and Swami Satyanand of the famed Mahesh yogi *ashram*.

But I also met a number of those who claimed to know everything and tried to tell me that I was suffering not because of *Kundalini* arousal but something else. Some of them simply laughed at my predicament as if I had come to befool them deliberately and they refused to be befooled by me! I would narrate one such event as follows.

On one occasion, while going up the hill in search of some yogi, we came across a cave partly covered with a tin-shed. When we reached the cave, we found that there were two *sadhus* sitting there and smoking a *chilum*. One *sadhu* looked like a sikh and the other with small hair looked to be a Hindu. This Hindu looking *sadhu* greeted us with the chant of "Narayan, Narayan". We came to know later on that he had a habit of repeating "Narayan, Narayan" at small things even. I narrated my tale of suffering to them and all that had happened to me in the last three or four months. Both of them listened to me patiently and then the sikh looking mendicant asked his comrade to explain to me my real position. He told me that through whatever I was passing was not due to *Kundalini* and that it was a very bad state of mind. Such suffering could not take place because of *Kundalini* and the opening of Third Eye. He also explained to me the nature of *Kundalini* and its shape etc. When I told him about what I saw, he had a hearty laugh. He dismissed it straightaway as hallucination of the worst kind and, quoting two or three verses from his memory, told me that *Kundalini* could not be like that at all. Then he told me the most aweful thing. He told me in a solemn voice, "You are under the grip of fearful supernatural forces and would die a very painful death. You are bound to

be reborn as a *pret* or a 'ghost'." He also gave me a good lecture on the *sushumna*.

His description about me was quite fearful. But I found that what he said did not affect me at all. It was God's grace that at such moments I often found myself to be in a good and stable frame of mind and could face such comments without any disturbance. To rebut him, I told him, "Swami Chidanand ji and Swami Shivom Tirth ji accept my experiences as very genuine...". It put him into silence immediately and he only said, "You have already met them ? If they say so then it must be allright". It was clear to me that they knew both, and also knew that they were the genuinely realised yogis.

To me it also became obvious that a hell of difference lies between the realised and the unrealised one in the field of spirituality. Most of the unrealised persons spoke almost similar things about my experiences. It was my great luck that my Third Eye had got opened and I was hundred per cent sure of what had happened to me. Had it been the case of *Kundalini* arousal without being accompanied by the opening of Third Eye, I could have been doomed after listening to the comments of the unrealised persons.

Before touching upon my return journey to Jagadhari after four days, I must say a few words about the benefits and the new insights I was able to gain by this visit to Rishikesh and the various *ashrams*. Though now divested of its greatest asset, that is, a large number of realised-souls, Rishikesh tells about its one time spiritual glory. There is still something which tells us about the great culture that India represented in the past. Located in the most beautiful natural surroundings and endowed with a beautiful blend of hills and waters, Rishikesh still emanates highly purifying spiritual vibrations all around. One can easily discern it by studying one's own state of mind after entering Rishikesh. It instantly provides peace and serenity. The style of living of the saints and yogis still provides some glimpses into the ancient Indian glory when spirituality was considered to be a much higher pursuit of life than mere material hankerings. The slogans of bread, cloth and housing which have become so popular in modern times must have looked so meaningless to the ancient for whom the spiritual path delivered everything. These material things have to be left in this very world at the time of death. So people searched their own immortality and eternity.

It was also clear to me that those who were not able to search the meaning of 'self' themselves must have greatly respected those who engaged themselves in such a search. The pursuers of the spiritual path were indeed considered to be the greatest heroes. People have been going to them with folded hands and offerings of fruits and flowers in utter devotion. For example, when we reached a *sadhu's ashram* oneday, he admonished us for coming to him like *nastikas* as we had not taken fruits or flowers for him. It did not give me the idea that the *sadhu* demanded something for himself, but the idea about the great tradition that might have been prevailing in ancient times towards saints and

sanyasis, and towards the seekers of God.[10]

I also found in Rishikesh that a distinct approach—it is distinct from the modern psychiatric approach—to mental and spiritual suffering is still being followed in its various *ashrams*. People who have suffered grievously due to some reason and are broken in spirit throng the various *ashrams* in large numbers. They listen to the various saints about the meaning of life and derive great solace to pass their days. The sermons are often given in groups and relate to the ultimate meaning of all existence. They are based on what I would describe as "Principles of Spiritual Therapy". I doubt very much that those who give these sermons are in anyway aware of the great principles of therapy behind their sermons. They give those sermons as a matter of tradition since ages. I would try to develop certain principles of spiritual therapy on the basis of my own experiences in one of the succeeding chapters. Here I would only stress that there is a great need to study the Indian approach to mental illness as is practised in these *ashrams* for the benefit of mankind. To my mind, it provides many clear advantages over the modern approach followed in hospitals these days. I would list some of the advantages as follows :

1. The basis of therapy is spiritual and not mental. This means that ultimately even the mind is taken to be the non-reality. The spirit represents the only indestructible reality which lies at the base of the mind even. Each spirit has got an eternal relationship with God who is the Father and Mother of everyone. The material world and the mental world which are closely related are illusory as they tend to change or get destroyed. Reality and truth do not change because of time or space. God and soul are realities. Whatever changes so fast and whatever gets destroyed so quickly cannot be true and real. So we must not engage our minds too much in the unreal and the untrue. We should not get attached with this untrue world as it would cause untold suffering. We should try to attach ourselves with the true, real and the permanent, and that is the name of God. It should be obvious that the very basis of spiritual therapy is more sound as compared to the basis of modern therapy largely developed in the West.

2. The atmosphere of these *ashrams* is much better than the atmosphere of mental hospitals or psychiatric wards of hospitals. The natural surroundings themselves provide a freshness which city atmosphere can never provide.

3. Even the human atmosphere in the *ashram* is better than what it is in hospitals. The chief preacher or the Guru of an *ashram* appears to be more loving like a father and mother than the psychiatrist who is a

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[10]I wonder at the genius of the ancient who created a perfect social organisation in India. Here I wish to touch upon the institution of *sadhus* and saints very briefly. The spiritual seekers, saints and *sadhus* etc , lived outside the villages and cities in fresh environment. People who suffered spiritual and emotional problems rushed to them in times of crisis and got solace and moral support. They gave them the most basic spiritual therapy and taught them the ways to bear crisis and suffering. Thus they performed a great social role. No doubt, the society and people provided for the economic need of such people out of their earning and the modern mind might say that they were 'parasites' living on the earnings of others. But this is a false notion. Does the society not pay heavily to psychiatrists etc., these days ? This is my hunch that these psychiatrists might not be performing that role as effectively as the ancient *sadhus* and saints used to do. Even today, thousands of mental cases, who find no solace at the hands of psychiatrists, rush to such *sadhus* and saints and many of them report about their improvement.

mercenary. A mental patient cannot have much faith in a doctor who charges heavily and then treats or who is more conscious of his office hours and time than the suffering of the patients. The patients seldom entrust themselves fully to the paid doctors and that is a big hitch in psychiatry. But in an *ashram* quite often they surrender more easily to the Guru and that itself produces quick relief.

4. The suffering persons who reside in *ashrams* live both in the community and yet away from the community. They live in large groups in the *ashrams* where they can feel belongingness both to the *ashram* and to the inmates or other residents of the *ashram*. This is never possible for a person who has been entrusted to the care of a mental hospital. Such a person develops a strange idea of mental disease and his remaining in a hospital puts a stigma on him which can never be wiped out. The very name of the *ashram* is more respectable and acceptable than the name of the mental hospital.

5. The sufferers in an *ashram* frequently exchange their experiences of life and suffering with others and thus benefit a lot by mutual talk. A mental sufferer in a city fears to talk about his suffering not only with other persons but also with other sufferers even. There is always an apprehension of being laughed at or ridiculed.

6. Many of the principles of modern group-therapy and work-therapy get more naturally applied automatically in *ashrams*. In hospitals, an artificial attempt is made to apply them which automatically turns into a hoax and the group and work both become a drudgery.

One can find many more things if a proper study is undertaken. As I had not gone to do any proper study of this aspect of Rishikesh, I was only able to feel like this as a layman.

After returning to Jagadhari, I remained allright for a day only. In fact, the first day passed in narrating our experiences at Rishikesh to the members of our family. But the next day, I again felt the same emotional fluctuations in me. I again went into such a severe state of anxiety and depression that I felt like dying. My brother who is a working psychiatrist was there on that day. I told him beseechingly, "My end has come. If you want to save me, please give me electric shocks". One can imagine the state of my suffering from this request. But he did not take my request seriously. He said, "How can I give you shocks when you cannot be fitted into any psychiatric disease. You wait for some time more and you will again come into your normal self". Others understood by now that I would come to my normal situation after some time and because of this they stopped feeling any serious concern about me. I also understood that this would happen. But when the house is on fire, one simply cries for life. This happened with me also. When I went into that state of extreme depression and choking of nerves, the "I" in me wept for its survival. I felt that my last moment had come and that there was no more chance for me to live. In such situations I used to forget completely that it was a process of "ups" and "downs" and that I would be back to my normal position after some time. I feel everybody passing through *Kundalini* process must feel like this. Only those who are trying to understand the *Kundalini* process by reading this might feel that one would come to the normal position and need not weep for his life or worry about the suffering. But this can be said only by the one who has no experience of *Kundalini* and the suffering connected with it. In fact, the *Kundalini* process is the most fearful process of transcendence.

Before narrating the events further, I must digress a little to deal with

the inner visions about which reference has already been made in some preceding pages. The inward visions, on closing my eyes, were a continuous phenomena. I have already described in certain previous pages the formation of the red copper-like line in my backbone and its going up towards the *Brahma-randhra* in the skull. I have also narrated how a thick red-aura was always visible inside.

There were certain new visions which I experienced with the passage of time. Quite often I feared to close my eyes and concentrate within, for, there was invariably a riot of colours and visions. Not able to understand what all it was, I naturally tried to avoid them. Even so, certain visions could not be avoided. After coming from Rishikesh during the middle of June, I had not much to do. Time often hung heavy on me. Because of it and because of the heat of June, I generally lay on my bed for relaxation during noon. Due to the feverish activity of *Kundalini* which was going on in my nerves, I was never able to sleep much. But I did close my eyes for relaxation. It was during these days that I again had to face many inner visions. The following were the main visions which I noted within a span of fifteen days, that is, from the middle of June to the end of June.

I have already mentioned about my feeling of breathing through the *Brahma-randhra.* Now oneday as I was relaxing and seeing inside I found that it was indeed a fact that it is *Shiva* who breathes for us from the *Brahma-randhra*. I noticed vividly that my *Brahma-randhra* was somewhat perforated and it was emitting out certain rays of light. I was breathing not air but consciousness from those perforated portions. Indeed I often felt that I was all consiousness and the rest was all inert matter. A brief glimpse of that experience is depicted in Figure-11

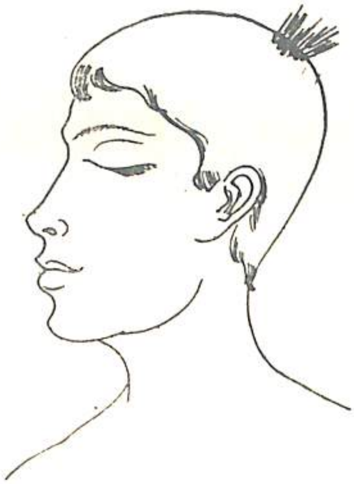


Figure-11



Figure-12

After two days more I found that the rays of light were still there but there was also a beautiful flower at the *Brahma-randhra*. I found that the breathing was going on through the petals of the flower. I further noticed that the repetition of the word 'OM' automatically increased. I also felt that I was a mere seer and the rest, that is, the seen, was not me. A brief graphic depiction of the experience is given in Figure-12.

In another two or three days, I noticed that the flower and the rays of light had all got converted into a flame of light which burnt in calmness and stability at the *Brahma-randhra*. The graphic depiction of the experience is given in Figure-13.



Figure-13



Figure-14

In another three or four days the experience of stable flame got converted into something else and more fantastic. I found that instead of the stable flame there was a cobra emerging out of the *Brahma-randhra*. A graphic depiction of the experience is given in Figure-14.

In another two days, a further astonishing experience emerged. When I closed my eyes and peeped inward, I found that the whole backbone was hollowed inside and was clearly visible. There was a red-string passing through it and joining the base of the spine with the *Brahma-randhra* and in place of the cobra which was emerging out of the *Brahma-randhra* as shown in the last figure, there was an enchanting figure of blue Lord Krishna. I felt that 'I' the individual soul, had travelled via this red-string in the backbone up to the skull and was about to get the final contact with the blue Lord Krishna. It is difficult to explain this inner vision. A graphic representation of the same is given in Figure-15.



Figure-15

The various figures given in the foregoing pages and the visions behind them might look interesting to the reader now and I also do not find much hesitation in putting them here. But I must

say that in those days, it was not easy for me to bear these visions. Naturally, I soon started avoiding those visions to the best of my capacity.

During this very period, I saw a meaningful dream also. I saw Sri Sathya Sai Baba in a crowded place and then got astonished to note that He was in white clothes. Then I also noticed in the dream that He was looking exactly like me in every respect. The only interpretation I could give to it was that I was in the process of merger with Him. This was quite satisfying.

To continue with the narrative, my days started passing in the same fearful fashion. Off and on there were moments when I wept uncontrollably in great pain and felt completely helpless to understand the trouble in which I had landed myself. I also often felt that my life had got completely wretched and that I would never become a normal person again to be fit for society. During one such phase of complete hopelessness, I wept bitterly and called my brothers and told them that I would never come out of this trouble. The only one in the entire universe who understood this trouble and could help me is Bhagwan Sri Sathya Sai Baba. He is Guru and God both in my case. If they wished me to survive, they should take me to Him. To stress my demand, I also told them the opinions of various saints at Rishikesh who told me to go to my Guru only and no one else.

My out-burst was so frightening and condition so out of the normal on that day that they agreed to it. It was decided that one of my brothers would accompany me to Puttaparthi or Whitefield where Bhagwan Baba lived.

On July 31, I, alongwith my psychiatrist brother started for Bangalore by G. T. Express from New Delhi. Bangalore is a convenient place to reach Whitefield (only fifteen miles from Bangalore) or Puttaparthi (about 130 miles from Bangalore). I was filled both with hopes on the one hand and doubts and fears on the other while leaving for Bangalore. The hopes were that as soon as I reached there I would get instantly allright. Perhaps my Guru would also call me immediately and say, "well, your testing time is over and now I put you back to your normal condition". The fears were due to the fact that lest, He may ask me to stay there itself which I possibly was not in a position to do, for, my condition was so horrible. There was another side of doubt also. One or two persons in Rishikesh told me (especially the undoubtable Baba Mast Ram) that God is everywhere and when He can protect me at Delhi from within in such magnificent ways as I narrated to him, He could protect me anywhere in the world. Thus there was no need for me to go anywhere. In fact, his point was more significant. The Guru/God are not physical entities. They are everywhere. To feel that Guru/God lived at Puttaparthi or Whitefield alone was a sign of ignorance. At least, I, who had seen so much of the glory and omnipresence of God, should not be guided by the ignorance of my mind and should not go there at all! Another doubt was in relation to my own ability and capacity to undertake such a long journey. I had grown so weak in the preceding four or five months, that I doubted if I could complete the journey.

Thus my time in the train was passing in hopes, fears and doubts. The swings and fluctuations in my mental condition were there as before but luckily they were so well-controlled that I was able to complete my journey. Indeed, there was not a single extremely violent swing capable

of sending me into an extremely helpless and painful situation where I could just weep uncontrollably as it often used to be at Jagadhari. Oh God, Thy mercy is immense !

We reached Whitefield at 10 p.m. on August 2,1975. Luckily, we got a room on the opposite side of the *ashram* at that odd hour. We gathered from a devotee living close by that Baba was not giving *darshan* for the last few days. But from the next day He would again do so. Right in the early morning there would be *nagar-sankirtan* and we could have the first *darshan* at that time. I was happy at this news and interpreted in my heart that it was due to my arrival there and His immense mercy on me.

I could not join the *nagar-sankirtan* because when it was passing by only then I got up. I washed my face and hurried towards the *ashram*. Bhagwan Sri Sathya Sai Baba appeared on the balcony of the building in which He lived. I stood about fifty feet away from the rest of the crowd of other devotees and bowed my head to Him from that distance. He looked at me unmistakably and gave a broad smile. It was only too obvious to me that He knew everything including my coming to Whitefield. In a moment, He went to the other side of the balcony. All of us rushed towards that side. He again gave a broad smile.

This was my first *darshan* of Baba. At 9 a.m.,I again went to the *ashram* for His *darshan*. Despite the fact that I knew perfectly well that He is the indweller of every heart, that He is omnipresent and omniscient, I committed a very normal human error. I sat at a vantage point so that He may see me and perhaps grant me the interview and relieve me of the intense trouble and suffering through which I was passing. Baba came at about 9.30 a.m. He looked at me very intently and then smiled a little and went towards others. No words, no interview. I was under the impression that I would definitely get an interview on account of the most extra-ordinary experiences which I had got through Him.

After coming to our room, I did not feel much depressed. Rather, I thought that when He is everywhere and is protecting me from within, I need not see much meaning in an interview at the physical plane. And moreover, why did I sit at a vantage point to attract His attention as if He cannot see me at a far off place. My reasoning like this should convince the readers that I was in an upward wave of happiness at that moment. Otherwise this could not be so. In fact, during this *Kundalini* process even the reasoning of the person keeps on fluctuating alongwith mental fluctuations. During a depressing wave all looks to be lost and one pines for one's life. The reasoning also takes a very negative and pessimistic character. During an upward wave of happiness one feels extremely stable and reasoning also assumes a very positive character.

In the evening, I went to the *ashram* for Baba's *darshan* in a greatly restless mood. The stability and consequent positive reasoning achieved in the morning had vanished, and by now it was substituted by the negative mood, and pessimistic reasoning. I again wanted to sit at a vantage point but the reasoning done in the morning stood in my way. I went to a point where I could least hope that Baba would come. And lo ! Baba came at that very place. His feet were just in front of me. I placed my head at the feet of my Guru for about two minutes. He did not withdraw His feet for that period and then He moved on. This gave me instant solace and stability. There was an instant feeling of stillness in me.

Next morning, I again went to the *ashram* in expectation of getting an interview, but did not get any. We also learnt from some people that Bhagwan Baba was leaving for Puttaparthi very soon. Everything in the *ashram* looked in such a movement that we also concluded that Baba was definitely going to Puttaparthi. Like many others, we came to our room, took our lunch, packed our luggage and left for Puttaparthi by a night train.

Next morning we were at Puttaparthi—the holy place which this *Avatara* of God has chosen to assume physical form in order to put humanity on the path of righteousness and *dharma*. We were expecting that Baba would give *darshan* in the morning but were disappointed to learn that Baba had not reached Puttaparthi. It was Tuesday and we were to leave for homeward journey on next Sunday. We definitely wanted to get as many *darshans* of Baba as possible. We were highly disappointed to find that Baba had not arrived at Puttaparthi.

Bus loads of people used to come daily and bring the news that Baba would definitely come that day. But Baba did not come. Tuesday passed, Wednesday passed, Thursday passed. We enquired from many people. Everyone said that Baba would come on that very day. But everyone also said that there was no one in the whole world who knew His programme. Even those persons who were living very close to Baba for the last ten or fifteen years had no correct information. They would also go by their own guesses. The devotees wandered from morning till evening talking to one another or reading Baba's literature or visiting the few holy places at Puttaparthi connected with the *mahimas* of Baba.

I was getting nervous. I felt my visit to this place had almost gone waste for neither was I able to get any interview nor was I able to get any other thing which could relieve me from the fearful state I was passing through. I met two or three stalwarts in Puttaparthi connected with Baba's *ashram* and Baba for a long time. I placed before them my problem. There was no one who had passed through such experiences. Naturally, no one could appreciate my problem. Mr. Kasturi,[11] after listening to me, told me that I should draw strength from within. That was all. Another thing which gave me some solace came through the reading of a passage from a book by Baba. He had clearly stated that He assures the persons once only. I was able to conclude that like doctors, He does not give repeated assurances to protect a person. Since I had been protected by him inwardly in the most benevolent form, I argued with myself, there was now absolutely no possibility of getting any interview from Him.

Despite this understanding the desire to get an interview lingered on in me. The clear motive was to get out of the fearful suffering through which I was passing. However, there was little chance to get an interview as Baba was still at Whitefield. Friday also passed and yet Baba did not come. Everybody said everyday, "Today He would definitely come". But every day passed like that.

I may write something here which happened to me during those three or four days at Puttaparthi which may throw some light on the *Kundalini* process and the inner control of the individual *jiva* by God.

[11]He is one of the oldest inmates of the *ashram* and has been quite close to Baba. He is the editor of *Sanathan-Sarathi* (Eng.) and author of certain books related with the *mahimas* of Baba.

On the Wednesday night, I was so restless and depressed that I thought my end had come. I was not able to eat anything. I was neither able to sit because of extreme restlessness nor able to walk because of extreme weakness. I was not able to take anything in dinner as everything appeared to be dust and instead of going inside tended to get vomitted. My brother was apprehensive. I felt that I would either go insane or die. We returned to our room. In view of my extremely serious condition, my brother gave me three sleeping pills so that I could have some sleep and rest. However, for the whole night there was neither sleep nor rest. The sleeping pills had absolutely no effect on me.

When I got up next morning, I felt very weak. The restlessness had subsided a bit. The day passed off in the same way. In the evening, we came to our room. I again went into a horrible condition. The fear of insanity and death haunted me. The depression had broken my backbone. I lay on my bed. My brother asked me after some time to accompany him to the bazar to take some dinner. I was so weak that I did not wish to move. I was also so absorbed in my own self—a state which I can seldom explain and the readers can seldom understand—that I was not even clearly recalling where I was and with whom I was talking. Then I did not know when my brother moved out of the room for dinner. Only in the early morning he told me that I went into a very sound sleep when he left for dinner. He also told me that he never found me sleeping so soundly in the last many days. Due to sleep I naturally felt somewhat refreshed on the morning of Friday.

There are certain things which should be stated here in respect to the *Kundalini* process.

1. When a genuine *Kundalini* process starts, one has to fluctuate between life and death for long. However, one is fully protected by the Supreme Mother, that is, *Kundalini* on the one hand and the Supreme Father, that is, *Shiva* on the other. Now one is their child. They fully know when the state has become unbearable for the child and when it has to be stopped and the child has to be put into some happy and relaxing mood.
2. No treatment—psychiatric or any other, can be of any avail in the genuine *Kundalini* process. The tablets etc., for sleeping or removing depression and anxiety are utterly meaningless.
3. The pangs of rebirth and spiritual growth after this rebirth are to be borne. However, the Mother and Father see to it that the child bears them and remains safe.
4. No human intelligence can intervene in the process for any help. It is a constant play of the Supreme intelligence, that is, God. There cannot be any superior intelligence to that. One should remain completely sure of that. That intelligence plans its total action taking every aspect of the individual life—social, economic, physical and mental, into consideration.

To continue with the narration, Friday also passed and Bhagwan Baba did not come. Two days more and we would leave that place ! This created some nervousness in me.

The ways of God, being omnipresent, omniscient and omnipotent, are strange. Being the dweller in every heart, His ways of communication are also quite different from the ways which human beings adopt. On the morning of Saturday, we met a young person who had come from Iran.

He had also come to Puttaparthi with certain problems of meditation. It may be pointed out that the person had received certain communications from Baba in dreams before that and had started meditating in accordance with those communications. After meditating for about two years he went into some serious problems. When he prayed to Baba to help him, he got Baba's message in the dream to come to Puttaparthi. Now he had come to Puttaparthi in response to that communication in the dream. The man told us on the Saturday morning that he got Baba in the dream that night telling him that He would come to Puttaparthi in the afternoon of Saturday, that is, on the day on which he was telling us the dream. I was overjoyed for I knew on the basis of my own experiences of dreams of Baba that it was going to be one hundred per cent allright. In the afternoon, after taking our lunch, we went into the *ashram* and sat on the sands. After some time, we found everyone in great action and exhilaration. Baba's car was coming in the *ashram*. The whole Puttaparthi was afire. People started rushing into the *ashram* from all directions saying, "Baba has come. Swami has come".

Baba got out of His car right in front of the sitting people. He stood there for about five to ten minutes. He had a look at everyone of us. Everyone became so still and happy! It is only the touch of divinity that could do this miracle.

After about an hour, Baba came out for the routine *darshan*. He came to me also and raised His hand in *abhey-mudra*. It was good for me but not sufficient as I was to leave Puttaparthi the next day.

On Sunday also I could not get any interview. I tried to rush towards Him twice or thrice. He only raised His hand in the same *abhey-mudra* with a broad smile.

We were to leave Puttaparthi on Sunday at about eleven after the *darshan*. As I could not get any interview, I beseeched my brother to stay there for one day more and take a chance. He agreed. However, neither in the evening on Sunday nor in the morning on Monday we got any interview.

On Monday at about eleven, we took the bus for going to Dharmavaram and then back to Jagadhari. Since I got no interview, my brother was worried lest something should happen to me on the way. I also tended to feel in the same way. But as I have written already, once the *Kundalini* is activated, the external factors and the understanding, and conclusions based on them become meaningless. The Supreme Mother and the Supreme Father see everything from inside. Each situation and each need is tackled by them from within. No wonder, I did not feel any great trouble in my backward journey towards home.

He who is passing through the *Kundalini* process and those who are related to him and attending on him should know one thing. The initial five or six months are most disturbing, almost killing. The process is automatic, well-regulated and highly controlled from within. Although there looks to be a danger to life and sanity of the person every moment, yet there is seldom any danger. The best thing is to pass time somehow or other. The trips to various saints and the Guru represent the best way to pass time because they give some hope to the person of meeting someone who might help and bring him out of the trouble. The trips, I must say on the basis of my experiences, would not do anything. They would only help in passing the time in a more

hopeful way and that is what is needed during the early stages. This I realised after returning from Puttaparthi. I found that the process was continuing in the same fashion with the usual 'ups' and 'downs' but the severity of them had decreased to some extent. My trips to various *saints, fakirs, tantriks* as also to Rishikesh and Puttaparthi only helped me to pass time in a more hopeful way and that was about all. I doubt very much that I got any other benefit by these trips. If anything else I could claim to have got by these trips was some assurance about the genuineness of my experiences and broad introduction to the religious/spiritual life which is a priceless heritage of India.

After returning to Ambala and Jagadhari, I continued with my psychic fluctuations. Although they were not so severe as they used to be in the initial stages, yet very often they were quite disturbing. I would not be able to bear them and would invariably break down into infantile weeping. During such moments of intense suffering I often said to my brother, "I know that someday I would come out of this suffering. But the problem is how to pass this period. Has your medical profession not developed some such medicine which can put me to sleep for about a year or two so that I could pass this period without much mental suffering and torture...". He often used to smile at such a query while I was always very serious about it.

I have already stated that during this period one often sees dreams which are given by God and which are very helpful in maintaining the courage of the person to bear the most painful situations. This continued to happen with me during this period. I would briefly narrate some of the important dreams here.

The *Shakti*, or the *Kundalini* in India is worshipped in many forms which are nothing but many aspects of *Shakti*. One form which is most popular in North India is that of Mother *Vaishno Devi*. The temple of *Vaishno Devi* is located in Jammu on a hill and every year thousands of people go there to worship the Goddess Mother. During one of my bad situations, I thought that I should go to *Vaishno Devi* to have the *darshan* of the *Devi*. I thought that might give me some relief. On that night, I got a dream which was one of the most significant dreams in that situation. I saw that *Vaishno Devi*, the Goddess Mother, and a form of *Kundalini*, was standing near me. She blessed me and put some *kumkum* on my forehead and said, "There is no need to come to my temple in Jammu. I am blessing you here for your health and happiness".

All the Gods and Goddesses are within. I should have known it in a much better way than anyone else, for the experiences of Third Eye and *Kundalini* were so clear to me. The realisation of these things is always internal. No one can realise God or understand *Kundalini* in the external world. Yet, due to the tremendous suffering, I tended to seek solace from the external symbols of these powers also. This dream was meant to put a brake on my wish to run here and there to seek stability and happiness. It was again a reminder to me that God and *Shakti* are controlling and protecting me from inside and there was no need to worry about anything as everything would get finalised from within.

After a few days I got another dream which was also very significant from the spiritual point of view. I saw that I was sitting at the shop of my brother at Jagadhari. The postman came and delivered a parcel to me. The parcel was for me and was from Swami Shivom Tirth of

Rishikesh who is one of the most genuine *Kundalini* yogis and about whom I have already made a reference in certain preceding pages. I opened the parcel while sitting at the shop. There was a book in the parcel. As I took it out, I found that below it there was a big snake also. The snake immediately ran out of the parcel and hid itself under some cloth. I caught hold of the snake from the tail. It immediately turned its hood towards my hand and bit my middle finger. I felt some anxiety but also felt immediately in the dream itself that it was nothing. Rather it was an auspicious dream which indicated that I would realise my goal of merger in God.

As I came to know later on, the understanding in the dream was correct. Late Baba Muktanand, who achieved his *Shivahood* through this *Mahayoga* or *Kundalini* yoga has written in his book *Chitashakti Vilas* that, "In Siddha yoga, it is a sure sign predicting supreme liberation, to be bitten by a serpent on the right middle finger".[12]

The third dream was seen by my youngest brother with whom I was staying at Ambala. He saw a snake and the photograph of Lord *Shiva*. He also saw someone who was telling him, "Your brother has developed the three lines on his forehead which *Shiva* has in the photograph".

One thing about these dreams was that they came at regular intervals and were connected with me in one way or the other. They indicated to me again and again that whatever was happening to me was happening in my best interest, and further, that it was all happening according to the will of God.

After fifteen days of stay at Ambala with my brother, I went to Jagadhari. The month of August was over. But the psychic fluctuations still continued in me. The bouts of uncontrollable weeping still came although their span had increased. The fear of death and insanity still haunted me although its intensity had decreased to some extent. Because of this weeping and the fears, I had come to the conclusion that I had become unfit for the official life. I further concluded that I would never be able to go to Delhi and join my duties in my office because of the strange condition of my mind. The level of my confidence stood constantly at zero. What shall I do then ? This question also continuously haunted me. I was clear in my mind that it would not be possible for me to depend on my brothers for very long for they had their own family responsibilities. Secondly, the intrusion of anyone in the family creates not only certain economic problems but also emotional inconveniences which tend to be more irritating than the economic problems even. Naturally, no one likes the intrusion of another, howsoever close, for long. Since I had become an invalid to my mind and I would have to live in that situation for long, I was worried intensely about this problem. I could live in a separate room where I could be close to them for dependence and yet not a burden economically or emotionally on them. This was the line of argument which my mind often assumed. Then how to manage this ? I often calculated the amount of money which I had and tried to calculate the interest which that money could bring me every month. I often came to the conclusion that I would be able to live from hand to mouth with the amount of money I would get as interest on that money. That calculation often pushed me to a point where I thought of resigning my job from my office.

[12]Baba Muktanand *op. cit.*, p. 36

Apart from this reason, there was another reason also which often forced me not to think of joining the office. This was an emotional scare both because of the inner state of my mind and consequently the opinions of the people in my office about me. Even my best friends in my office had concluded that I had become a severe mental case. From the one or two letters which I got from my friends, it was clear to me that everyone in the office felt that I had gone mad. In the already deteriorated state of my mind, this kind of social atmosphere, I thought, would be quite fearful and persecuting. This often deterred me to join the office again. I wrote about this to one of my friends that I would never join the office. To one or two friends I also wrote about the real experiences. But they did not believe me at all. They had heard of *Kundalini* and the Third Eye like many other things. However, they had no idea that this kind of suffering could take place due to them. In fact, from what I wrote to them about my experiences, they got more confirmed in their opinions about my insanity as all my experiences looked like great religious hallucinations and delusions. One of them gave expression to it when he wrote me back that no one believed what I said and he put a number of other very doubting questions.

Often I wonder at the great mystery of such things. While God puts a person in such a turmoil, the society all around also becomes so suspicious and persecuting! No one trusts your statement! No one accepts your version of things. Everyone feels that he knows all these religious and spiritual matters more than you do. This is a period when one should get some understanding and moral support from the people. There is indeed a great need of encouragement from friends and relatives. But the knowledge of such phenomena has vanished almost so completely that nobody accepts such experiences as related to spirituality. For the person who is undergoing such experiences, only God is the support and solace. My position was similar.

Although the ideas of resigning my job came again and again, I did not take the step feeling that let me first of all exhaust my leave and then I would see to it.

Meanwhile, I was studying my situation and judging it day after day and finding that it was improving. God also was encouraging me and telling me that I was going to get the Supreme prize of life after this trial. In the middle of September, my sister, at Jagadhari, got another significant dream which gave me great solace. She saw Sri Sathya Sai Baba in the dream. Baba gave her five rupees and asked her to give that money to me as *Guru dakshina*. He also said, "It is not a mere five rupees. It is much more".

When my sister narrated this dream to me, I was immensely happy. A Guru in the Indian spiritual thought is one who is fully God-realised. Baba's asking my sister to give me *Guru dakshina* was very meaningful. It indicated to me in no uncertain terms that my state of total realisation was bound to be established someday. This dream also reminded me of the dream of a friend in Delhi quite long back even before my entering these experiences. Baba had appeared in the dream of that person and asked him to learn meditation from me. Baba told him in his next dream when he had learnt meditation that he should accept me as his *Guru*. The dream of my sister gave me much courage to bear my suffering further.

After the opening of the Third Eye and the direct protection of God in the Third Eye, I noticed one thing that while others got direct dreams of Baba in relation to me, I got many dreams which could be described

as dreams by proxy. I would narrate one dream in this connection which I saw on October 6, 1975.

Before narrating the dream, I may point out that before 1947, we lived in Rawalpindi cantonment. As a child I used to see one *muslim fakir* clad in black clothes. He was called Sai Baba by the local people, perhaps a name given to him just out of fun on the name of Sai Baba of Shirdi who had become very famous throughout the length and breadth of the country only a few years back and who was still remembered by the people.

On October 6, I saw in the dream that I went to Sri Sai Baba of Shirdi and instead met this *fakir*. I told him about the rise of *Kundalini* in me and the accompanying disturbances. He told me that *Kundalini* usually rose in two ways, which I could not follow. However, he also said that "the way *Kundalini* rose in me was allright, and that every thing would become allright for me after some time. I need not worry for that". It was an astonishing dream by proxy in which I got the assurance from the Divine in clear terms.

On October 8, my sister got another dream which was very indicative of my situation. She saw that someone who looked like Baba was sitting at the top of a hill and was pulling me towards the top while I was badly struggling to climb myself and feeling inadequate to do it myself. The significance of the dream should be understood in the light of the fact that all meditation is based on the upward principle. Climbing to the top means rising to the *Brahma-randhra* or the seventh centre of the consciousness located under the point where Hindus keep a lock of hair. It was Guru/God who lived at the seventh centre in the formless state who granted me grace and He was now pulling me to the seventh centre for my final merger into Him. Thus, I was getting dreams off and on which encouraged me and gave me all support to bear the suffering through which I was passing.

During this period I realised another thing also. The working of the *Kundalini* was not only burning my mind, but also performing cleansing operation at the physiological level. Apart from the increased rate of pulse, the intensified breathing and many other physical symptoms which were clearly observable right in the beginning, what I noticed at Jagadhari during this period was that I developed an itching irritation (*kharish*) in the skin at the roots of the thigh and specially at the space between the rectum and the root of the penis. This is the region which is known as *kanda* in the yogic terminology and from where all the functions of the *Kundalini* are supposed to start. I was able to connect this itching irritation with the excessive heat which was being generated in that area, due to the activation of the *Kundalini*. Another physiological effect which I soon noticed was that I was suffering from excessive inflammation. I found an abscess appearing on a side of my neck and getting enlarged in a matter of days. It soon became too big and needed an operation. A lot of dirt oozed out of it during the operation and the doctor who operated upon it asked, "There is a lot of inflammation. What is the reason for it ? You take a good quantity of curd daily to overcome it". I did not tell him that it was all due to *Kundalini* because I knew that he would not understand it.

The psychic fluctuations continued all through this period. The bouts of weeping still came uncontrollably, but the span of time between two bouts was constantly increasing. I started keeping a record of the dates when I got a fit of uncontrollable weeping in order to come to some

conclusion about my actual progress and real state of mind so that I might come to some decision to join my office at Delhi.

This continued till middle of November. My leave from the office was to expire on November 23 and I had no further leave due to me. I was naturally worried. However, the will of God is Supreme. The circumstances so developed that I had to reach Delhi on November 23 itself in strange circumstances. After reaching Delhi, they developed further in such a way that I had to go to my office and join it on November 24. Human beings can seldom be convinced of the way the Divine planning was working in my case. One highly educated foreign lady who was working as a Professor of psychiatry, and who was taking some interest in my case, was so much struck by the whole circumstances of my joining the office at the very right moment that she wrote to me in a letter that "even the best General in the world could not plan the whole thing in such a perfect manner as they have happened in your case!" Indeed which General is there in the world who could meet the intelligence of the Divine and plan things in that way.

The joining of the office brought the initial phase of my experiences to a conclusion. I would deal with the rest of the further experiences in the next chapter.

CHAPTER-VI

The Evolution From November 1975 To December 1977

I joined my office on the morning of November 24, 1975. This was indeed an event in my life. As the news travelled to some of my friends about my joining the office, many of them came to see me. Some persons who were less known to me came and saw me from a distance either peeping through the door or just having a glimpse of me while doing some work and posing not to have come to see me in particular. Those who were closer to me asked about my experiences overtly but they always looked towards me while asking questions as if they were looking for symptoms in me which could declare me a mental case and confirm their long standing opinions about me. Like worldly wise people, they expressed great sympathy for me and told me that during this long period of my absence from the office they were greatly worried about my health, while the fact was that not many of my closest friends had written even a letter to me and had certainly written me off as permanently gone case! They indeed never expected that I would ever come back again in the office. I was able to sense that now it was more an expression of guilt on their part rather than any genuine concern for me.

At my residence also, numerous persons from my locality came to see me. Their motives were not in anyway different from the motives of my office friends. I learnt it that after meeting me they often exchanged opinions among themselves about me and my statements. This is the normal social behaviour and one should accept it. However, during those days I was not able to accept it as easily as I am writing it today.

I had come to Delhi with my two brothers. I was convinced in my heart that I would not be able to live alone at Delhi or anywhere else due to the extreme fluctuations in my mental state which caused me great suffering. But this proved to be a baseless apprehension after coming to Delhi. As I had joined the office, my brothers had to go back to attend to their own duties leaving me alone. For a day or so I felt that I might suffer because of this loneliness but I found that I was able to live alone and that it was all for my good.

For some days, the number of those who came to see me increased. Those who came to see me and judge me generally put all kinds of questions to me about my experiences of the Third Eye and *Kundalini*. In spite of feeling great embarrassment at these questions and also having a great desire not to answer those questions, I maintained a calm exterior and a mood of co-operation with the people. While I answered some of their questions on the basis of my experiences, I generally tried to encourage them to read the experiences of late Pandit Gopi Krishna ji which are contained in his book *Kundalini – The Evolutionary Energy in Man*. I also told them what H. H. Swami Chidananda ji and H.H. Swami Shivom Tirth ji told me about my experiences. I was doing this

[1]Gopi Krishna, *Kundalini—The Evolutionary Energy in Man* (Berkeley : Shambala, 1971).

partly to neutralise the opinions which were already there about me and partly to create impression on the people that I had really achieved something which comes to the lot of only a few out of millions. It was not that I was making certain false statements to achieve all this. I was making all matter of fact statements and yet it often looked to me that like a great culprit I was trying to defend something which was false! My behaviour to me at least, if not to others, looked like that of a culprit.

The effect of all this exercise was, however, desirable. Many of the persons gradually came to accept my experiences to be genuine and true. Some of them started looking towards me with genuine reverence also.

This automatically led to another thing. Now I started receiving an increasing number of people not known to me even. Some of them came to satisfy their idle curosity. Some of them came to get answers to their genuine questions about *Kundalini*. Many people also came to seek some worldly benefit—a cure for some disease or some material benefit even. They thought that now perhaps I was in a position to intervene on their behalf with destiny and could get them cured or help them in other worldly pursuits.

Although many people in general accepted my experiences as genuine yet it would be a mistake to infer that I was now out of the wood. The fact was that I was still fluctuating badly between life and death. The trouble would indeed increase so much occasionally that I would find it difficult to bear it. One day I was told in my office that I was to sit in a meeting for about half a day. This sent down waves of anxiety in me, for, the very idea of sitting and attending to something continuously was horrible in my situation of disordered mind. I remained in intense anxiety the whole night. I was advised by one or two *Kundalini* yogis that during this period I should avoid concentrating on anything too much. Now I thought that I would have to do this the next day in the meeting. Seeing my horrible position I cursed myself. I wished that I should run away from that place to some lonely place where I could not be required to attend to anything not desired by me.

When I got up the next morning my whole mind was in complete disorder. However, I reached the office. I also attended the meeting. Only God knows how I was put to some relaxation during the period that I was able to pass the time without much trouble.

Not unoften, I would be sitting in my office and would immediately start gasping for breath. My suffering would become intense. Anybody who saw me in those moments immediately pointed out to the extraordinary trouble as it was so noticeable and could not be concealed. On certain days of intense trouble I would take leave and simply lie on my bed at home with fearful feelings.

During the month of March, 1976, another thing happened through the will of God for my benefit. I might point out that in the early phases of my *Kundalini* arousal in 1975, I had got a dream from my Guru Bhagwan Sri Sathya Sai Baba telling me to do *bhajans* to pass this difficult period. I had no idea of *bhajans* at that time. Now He Himself saw to it that I got involved into this activity. The things happened in a very simple way. A person who used to come to me for some psychoanalytical therapy before my *Kundalini* arousal and who became a devotee of Sri Sathya Sai Baba after coming to me, came to see me after my return to Delhi. On listening to some of my experiences, he told me in an affectionate assertion that he would like to get Baba's *bhajans* organised at my residence. I did not know much about the organisational aspect

of *bhajans* and told him so. He told me not to worry about anything. I gave him my permission. On March 21, 1976, he got a *bhajan* organised at my flat. I did not recognise at that time that this activity was going to spread in our colony very fast and I will have to take an active part in its organisation. Demands for *bhajans* soon started coming. A small group of the devotees was organised and soon our colony started having at least four *bhajans* a month. This activity, I must say, helped me a lot in redirecting some of my energy and passing some of my idle time more fruitfully.

During this very period certain other things happened which not only strengthened the faith of the people in the divinity of Baba, but also convinced the people further about the genuineness of my experiences. In April 1976, I developed some fever. I took leave from my office for three days. Despite some good medicine which one of my friends brought, I could not get rid of the fever. One day I was praying to Baba for my cure. It was evening time and two or three colleagues had come to see me. Then immediately one of them pointed out that some white thick liquid like substance was appearing on one of the photographs of Baba which were placed on the seat of my meditation and where I lay at that moment. I noticed that substance and thought that God must have sent some medicine for me. I asked one of the persons to see what kind of liquid that was. He touched the substance and found it to be a sticky liquid. I also put one of my fingers on the liquid and after collecting a little of it on the finger, I put it in my mouth. A great wonder happened within fifteen minutes. My fever was gone and I was in a cheerful mood very soon !

Another thing which happened during this period was that I would occasionally get a communication about some future happening in the lives of my friends and I would communicate it to them. Invariably the prediction came out to be one hundred per cent true. Seeing the future is considered normal for one whose Third Eye gets opened. But this faculty gets established when the process is finally complete and the merger into God is finally and irrevocably achieved. I was still passing through the process and had no claims to know the future of anyone at my own sweet will. But through these experiences, I was able to know that because of the will of God I was developing that faculty slowly and steadily and would perhaps one day be in a position to know the future of everyone.

About half a dozen such things happened within three or four months. I would point out only one event in this connection at this place. On a Wednesday in the month of May 1976, the brother of a colleague of mine, living in the nearby flats ran away from home. The boy was hardly 15 years and perhaps had fallen into some bad company and did it as a matter of adventure. The whole family was worried and was searching the boy in every nook and corner of the city. But they were not able to find any clue. Their imaginations also ran riot. They thought of all kinds of negative things which could happen to the boy. The mother of the boy wept for the child. They came to me also for this purpose. I told them clearly that I had no such powers in me and they better consulted someone else.

On the Thursday night I saw a dream. A thick red-aura of light appeared in the dream and I saw that boy emerging from that light. He told me in the dream that he would return to his home on the Saturday evening.

On Friday morning I told this to his brother and told the family not to worry. They accepted it but continued to make efforts to search the boy. In fact, they did not seriously accept what I said to them. By Saturday noon there was no trace of the boy and the parents were greatly worried. At about 2 p.m., his brother told me that he was going to the police station in order to seek their help for searching the boy in Bombay. He had almost made up his mind to go to Bombay, as in his opinion, the boy must have gone to Bombay as he was deeply interested in movies and used to talk about Bombay quite often. I told him to wait till evening and only then go to the police station. Not agreeing to my proposal, he went out to search someone in order to go to the police station with him. He came back at about 4 p.m. in my office room and with tears in his eyes told me that in true accord with my prediction his brother had come home.

Some of such happenings which took place in rather quick succession went a long way in establishing and strengthening the credibility of my spiritual experiences. It was merely the *kripa* of my Guru. As I have already said that I, on my own, was not in a position to predict anything at all. I would explain this phenomenon in detail in another chapter while discussing the most fundamental spiritual principle : 'He is in me, I am in Him; He does everything.'

My involvement in organising the *bhajans* in the colony did help me in passing my time more fruitfully. This does not mean, however, that my suffering both due to the death of my mother or due to the *Kundalini* process had vanished. It was going on although in somewhat reduced form. Quite often, I remembered my mother and all her actions towards me. This produced some sensations of pain in me. But the great thing which I noticed in this connection was that when I tried to dwell on her thoughts more and tried to arouse my pain more in order to weep, I found myself completely incapable of doing it ! I could not shed tears at all at my will. I had become helpless to dwell even on her thoughts for some prolonged period at my own will.

Similarly, I found myself unable to dwell on the thoughts of those whom I loved dearly in my young age. Once upon a time their images and the thoughts connected with them used to inspire feelings of deep love and pleasure in me. But now I was utterly helpless to have those ideas at my own sweet will. On the other hand, I found to my great surprise that most of the images of my relatives and friends were getting dimmer day by day in my mind.

No doubt, the ferocity of the suffering had gone down to some extent, the *Kundalini* process was, however, going on in me with full speed. Often it so happened that I would get up in the middle of the night and feel as if an earthquake was there. My body and bed would indeed shake so much! In somewhat sleepy state I would conclude that there was an earthquake. Then I would open my eyes and look at a glass tumbler which used to lie in my bed-room to find out if that was also shaking. After finding everything in the normal position, I would utter, "It is *Kundalini*", and would go to sleep again. It was only on one day in the month of May 1976 that I found my cot rocking at mid-night. Taking it to be an earthquake I got up. Despite knowing that it was *Kundalini*, I kept on sitting on my bed and could not sleep again, for, the rocking was so violent!

Due to this continuing process of 'break' and 'make' and destruction and reconstruction, I was in a very strange and unenviable position. I

could not explain it to anybody. I was not able to concentrate on anything under force at my will. If at all I tried to do it, it instantly created great suffering in me. I also found to my great surprise that I was not able to plan anything or action in advance. If I was to speak something in a group, I found it impossible to jot down some points or make a mental note of some points in the logical order.

No wonder, I walked on this earth as a most diffident person not knowing how my mind would behave and at what time. I had lost complete confidence as I never did before. And, as explained above, the astonishing part of this whole story was that the 'thought-patterns' and 'connective-ideas', which used to flow so abundantly in my mind once upon a time, ceased to flow in that abundance at my own will. I could not think in the way as I used to think about men, material and social phenomena. Slowly and steadily and yet inevitably, I was realising increasingly that I, my consciousness in normal language, was expanding and my mind was contracting. I was witnessing helplessly and in great anxiety this whole process and the astonishing experiences connected with it. I realised the often stated sentence of the Indians that once the *Shiva-Netra* gets opened the whole world gets destroyed. This was obvious to me that the reference to the whole world related to the whole mind, for as long as there is mind there is world. Mind and world are invariably one and not two. Indeed there is no doubt that once the Third Eye opens and the *Kundalini* gets activated, the mind and the world are bound to be destroyed[2] and only the self-existent eternal reality "I am" remains.

Whenever I found myself in great trouble I would invariably compare my experiences with those of H. H. Pandit Gopi Krishna ji who had recorded his *Kundalini* experiences very faithfully and which resembled my own experiences in a great measure. This comparison often gave me courage and solace. While I often found myself rather unfortunate in comparison to him for not having my own family who could look after me affectionately during those dark days, I also found myself more fortunate in respect to the utter mercy of my Guru and Mother *Kundalini* on me since I was granted everything after the opening of the Third Eye which left me in absolutely no doubt about the genuineness of my experiences. Even Pandit Gopi Krishna ji refers to the opening of the Third Eye as the Divine favour of *Kundalini*.[3]

Alongside these experiences, the internal visions and dreams continued to come to provide me help and encouragement. For example, one day in April 1976, I was sitting in my office and felt that my head started reeling. I immediately felt tired and exhausted. I tried to relax in the office itself hoping that my situation would improve within some time but it did not improve at all. I took leave from the office and came to my flat. I fell on my bed in a state of exhaustion. As soon as I closed my eyes for relaxation, I saw the most illuminating vision. I saw the complete sky studded with stars. It was a novel experience for me which gave me the idea that the entire universe is within us.

Another vision which had become a constant phenomenon with me during this period was that whenever I closed my eyes I always found the red-aura inside me. It often filled my brain and quite often looked

[2]In fact, it is not destruction in the normal sense. It means the dissolution of mind into consciousness in the same way as the dry leaves in autumn fall from the trees and get dissolved into dust.

[3]Gopi Krishna, *op. cit.* p. 123.

like standing in the form of my Guru Bhagwan Sri Sathya Sai Baba. Quite often instead of red-aura, I found other colours. At the mid-point between the two eye-brows, I generally found crimson red, blue and white lights spreading in my brain with such splendour that I would immediately open my eyes to avoid them.[4]

Another internal vision which had become almost a daily routine was that I would, on closing my eyes, find Sri Sai Baba of Shirdi sitting at *Brahma-randhra*. It also appeared to me that He was eating whatever I ate and He was breathing instead of me. I also felt that *Kundalini* and I often merged into Him. In great moments of this vision, I would often feel that I had no personal identity, rather I was He. He smiled instead of me. He talked instead of me. I occasionally spoke certain spontaneous sentences which resembled many sentences spoken by Lord Jesus Christ. They came to me very forcefully and automatically. They all belonged to the spiritual and eternal life and pronounced some knowledge which was not of this world.

These experiences occasionally created waves of deep joy and happiness in me. Once in July 1976, I got these waves in such an intense measure that I got a great desire to dance. I did it in the drawing room of my flat continuously singing some *bhajans* in His praise. Although there was no one in the room, yet I hesitated at such an action. This was perhaps due to my old formations of mind which made me very watchful about others watching me.

Because of these experiences, I was also getting more and more clear about the meaning of the merger of the individual *jiva* into the *Supreme*. I, the *jiva* or the individualised consciousness, met the Supreme Consciousness in form at the sixth centre of consciousness, or what is known as *Trikuti*, in March 1975 when my Third Eye got opened. There were still two—the Supreme Consciousness or Lord *Shiva* in the assumed form of Bhagwan Sri Sathya Sai Baba in the blood red-gown and I, the individualised consciousness, in the white clothes.[5] There was still duality and separation. Now the *Kundalini* was breaking the further walls of the mind which still provided the individuality to the *jiva*. These were the walls of ignorance and desires and other formations of the mind. By breaking the walls, the Supreme Mother *Kundalini* was taking the individual *jiva* towards the seventh centre of consciousness for absolute merger with the Supreme Consciousness, that is, God for eternal and imperishable life. He is the eternal formless witness. I was realising increasingly that slowly and steadily, I was also becoming that eternal witness.

This understanding got confirmed in a strange way. One of my younger brothers wrote to me on 20.7.1976 that he got a dream in which he saw that I was sitting with Bhagwan Sri Sathya Sai Baba on a wooden platform before some big gathering and preaching spirituality like Sri Sathya Sai Baba to the gathering.

Another experience, which became quite normal and routine was of listening to a strange inward noise or sound. After the opening of some nerve-paths, I would find invariably that an electric current like humming sound whistled in me. It was just like the sound that comes

[4] It is said that the various colours of light are related to different *tattavas* or elements. Earth *tattava* has yellow hue. Water *tattava* has white colour. Fire *tattava* has crimson-red colour. Air *tattava* has green colour. *Akash tattava* has blue colour. These lights appear occasionally in the forehead region of the *sadhakas* while doing meditation.

[5] Please refer to illustration-3 in chapter-III.

when a refrigerator gets automatically switched on after remaining off for some time. This gave a continuous non-stop low whistle which was not at all jarring. I had read about many other sounds being heard by yogis. But by the middle of July 1976, I had not heard any other sound, except the one mentioned above. But a continuous study of this sound even had convinced me beyond doubt that the science of psychiatry is groping in the dark about many things. What they call as auditory delusions are not delusions in anyway. They only represent some basic religious realities. Some religious path gets opened up in such individuals who start telling about these things. As the experiences do not get well-absorbed in the system, they do not evolve spiritually in a systematic way. Such experiences then start looking like hallucinations or delusions to the uninitiated minds of the psychiatrists.

The dreams which I saw during the period did not appear to me very important. However, one astonishing thing about them was that many of them related to snakes. I will mention only one such dream here. On February 11, 1977, I saw a dream in which I went with a friend somewhere. We saw a saint with a charming personality sitting there. Immediately I found that four big snakes encircled my entire body. Two of them were black in colour, one was red and one was white. They encircled my legs, arms and face in a menacing way. I was in great fear and uttered, "Save me". But at heart I was convinced that no harm would come to me.

The saint seeing me in anxiety caught them one by one and said to my friend, "Still he fears them too much". My interpretation in the morning was that the *Kundalini* process should not create any anxiety in me. My Guru would remove all the evils which still encircled me.*

After July 1976, the progress or the pace of evolution appeared to be becoming faster. One astonishing thing which I noticed myself and was confirmed by others on the basis of their independent observations was that the brightness and attraction of my eyes was becoming sharper day by day. Quite often I would see all around and would find that the brightness of the objects all around me had increased. They appeared to be more bright than they appeared ever before. Some colleagues also remarked in the office that my eyes were assuming some magnetic power. I still do not know the veracity of that statement.

Another thing which became very clear to me after July 1976 was that I, as witness, had got separated from the mind or the ego. The feeling often came to me that my ego, the sense of 'worldly I' had fallen apart. It was not as it used to be before. I often felt myself to be a separate entity from the physical and mental being. The mind and the body continued to perform their functions but I felt unmistakably that I was just a witness to the whole show without being

*While giving a final reading to the book I was instantly struck with another interpretation of the dream which looked to me very meaningful. *Kundalini* is the *Shakti* of Guru and it assumes many aspects. While dealing with *tamoguna* and its attributes it acts as *Mahakali* inside. While dealing with *rajoguna* and its attributes it acts as *Mahalakshmi*, and while dealing with *satoguna* and its attributes, it acts as *Mahasaraswati*. I felt that *Kundalini* was active in all its aspects simultaneously in me. Two black snakes represented its form of *Mahakali*; red snake form of *Mahalakshmi* and white snake the form of *Mahasaraswati*. The *Kundalini* process often creates fear. That explains my fear in the dream. The saint is none else than *Shiva* Himself who is the master of *Kundalini*. He absorbs all aspects of *Kundalini* in Himself to remove all fears for all time.

the actor myself. I also felt that whatever was happening to my body or my mind was happening to them and not to me. For example, if anger came, I immediately uttered to myself, 'It is not me. I am not angry. These are merely certain nerves'.

The position of this 'witness-I' was becoming stronger and the nerves were becoming weaker. Slowly and slowly it started appearing to me that this 'witness—I' is alone real. The rest is false. The world is false. The mind is false. The ego is false. The body is false. I, the 'witness—I', alone is real.

I was able to recognise clearly that previously I had a mind which was based on the reality visible with the physical eyes. It contained worldly knowledge. Now a new mind was being formed in me on the basis of the reality visible with Third Eye. The mind based on the knowledge of two eyes created the ego-I. The new mind had this new witness-I. I found that the knowledge of the world contained in the first mind and the nerves was getting pushed into a corner and the new knowledge connected with the witness-I was getting automatically established in the nervous system. The source of this knowledge lay within and not outside. I felt more easy in speaking this new knowledge connected with the witness-I than the knowledge of the world which was getting pushed into a corner. Speaking the worldly knowledge created some tension in me and gave me no joy. This knowledge looked like some irritating dross and junk which still tended to stick the 'I' and produced unhappiness in me.

In short, the whole 'I' and its knowledge about its own-self was changing. The 'I' based upon ignorance and such knowledge as "I am the body", "I am the brother of so and so", "I am the son of so and so", and "I have such and such socio-economic titles" etc., was proving to be false. In its place, a new 'I' was emerging which occasionally asserted, "I am immortal. I am the eternal reality of the whole universe. I am divine. I am beginningless and endless..." so on and so forth.

With such evolution going on in me slowly and steadily, my confidence was increasing day by day. The incidence of extreme disturbance was also lessening. The destructive phases in the *Kundalini* process were becoming increasingly bearable. The states of happiness also came to me for a comparatively longer period now. My inner visions also tended to become more bewitching and attractive than before. One day, I had a strange experience. I have already written how a thick red-aura always presented itself inside whenever I closed my eyes. This red-aura often stood like Bhagwan Sri Sathya Sai Baba inside me. One day I was relaxing on my bed with closed eyes. I was seeing that beautiful red-aura as if it was standing with its feet at the mid-point between the two eye-brows and expanding towards the *Brahma-randhra*. I mildly tried to concentrate at the feet of my Guru. As I concentrated on them they changed immediately into an exquisite flower of brilliant hues and, more astonishing, I found that a sun of intense luminosity was emerging from within the petals of the flower. It is indeed difficult to communicate the experience. A brief illustration of the same is being produced in Figure-16.

Another similar experience happened soon after. On November 20, 1976, I was sitting in my office. I closed my eyes. I saw the same thick red-aura and to my great joy I also saw Bhagwan Sri Sathya Sai Baba

the case of Sri Ramakrishna.
— a universal phenomena for devotees

standing in the aura in a very luminous light with five snakes with their hoods hanging over His head. The scene was so ecstatic and bewitching that I tended to look at it for some moments without caring for the external world. I left seeing it when it became very luminous and I could not bear it. It is indeed difficult to communicate this experience to the readers. They can have some glimpse of it from Figure-17.

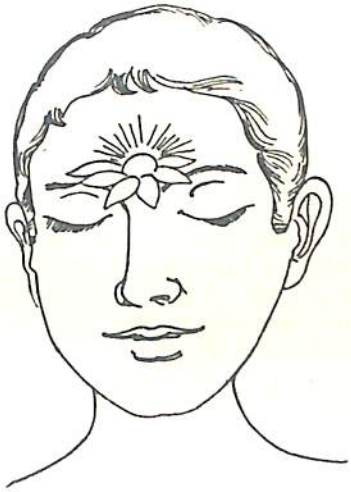


Figure-16

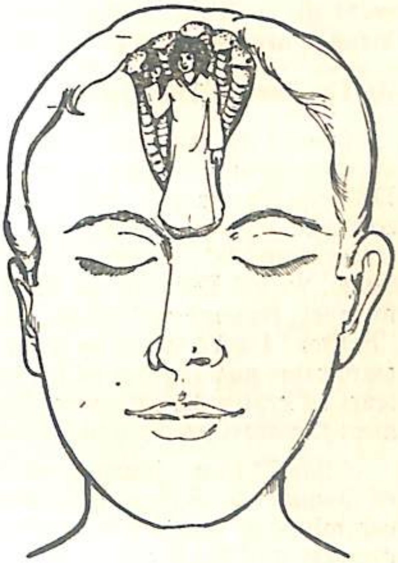


Figure-17

With these experiences I also got certain dreams on certain consecutive days that I was being granted super-natural powers. In one of the dreams I employed and tested those powers.

A better state of mind and somewhat increasing confidence gave me an idea that I should take some leave from the office and go to Puttaparthi for the *darshan* of my Guru. I felt in my mind that this time I was more or less fit to undertake the journey. Another consideration which came to my mind was that this would also save me from the drudgery of the office-world for some days. Taking all these points into consideration, I took leave from my offiice from December 12, 1976 to February 12, 1977. Alongwith some friends who also wished to go to Puttaparthi, I got my ticket booked for December 14, 1976 to leave for Puttaparthi.

On the night of December 11, 1976 I was asking one of my friends in a dream to cancel the tickets as I had decided to go to Puttaparthi after some days instead of December 14. In the morning, I was surprised at this dream. I had some notion formed on the basis of my long experiences that this dream represented Baba's communication and that we would not be able to leave for Puttaparthi on December 14, as planned. And so it happened. On the evening of December 12, a

rumour spread that Baba might be coming to Delhi within a week. Becoming quite unsure of Baba's programme and thinking that He might come here when we go to Puttaparthi, we got our tickets cancelled on the morning of December 13. On the same day a friend of mine saw Baba in the dream. My reference also came in his communication with Baba, and, Baba told him that He (Baba) would soon see to it that I start further work on my experiences. When my friend communicated this to me I interpreted that perhaps I had taken this leave from the office partly to start work on the present volume. So, from December 14, onward till I left for Puttaparthi, I typed first five chapters of this book. Strange are the ways of the Almighty!

At The Feet of The Guru

One of the persons who was to accompany us to Puttaparthi saw another dream of Baba in which he was told that we should start from Delhi on January 4, 1977. Knowing fully the meaning of such Divine communications, we did not even think about it and got our railway reservation for January 4, 1977. And on January 4, in great enthusiasm, we left Delhi in the early morning. Before leaving my flat, I closed my eyes, remembered Baba, bowed to Him in my mind and uttered, "Father! I am coming to your feet". As I uttered these words mentally, tears came gushing out of my eyes. They were tears of solace, they were tears of gratitude, they were tears which come out when one expects to meet the most loving and protecting being in the world.

After 24 hours journey, we reached Hyderabad on the early morning of January 5. Seeing the condition of my mind, I thought that I had committed a blunder in undertaking the journey. My nerves were in disarray and the total mind in great disorder. The depression had also increased greatly. However, I did not tell it to anybody. From Hyderabad, we were to take the next train for Dharmavaram at 10 o'clock at night. Thus, we had a complete day at our disposal to pass at Hyderabad. My companions had come to Hyderabad for the first time and they wanted to see certain tourist spots in Hyderabad. I, seeing my condition and feeling that I would be unable to undertake that tour in Hyderabad, sought their excuse on the plea that as I had seen most of the places, I would find no interest in seeing them again. This looked discourteous to them but they did not press me much knowing my strange unadjustable nature and whimsical attitudes. I rested in the waiting room for the whole day with a severe depression. Occasionally, I loitered on the roads nearby.

We boarded the next train at night and reached Dharmavaram on January 6. In the morning, while still in the train, we held Baba's *bhajans* in great devotion.

From Dharmavaram we took a bus at about 2 p.m. for Puttaparthi and reached Puttaparthi at about 3 p.m. As the bus entered Puttaparthi, tears rolled down my cheeks in abundance and I sobbed uttering in my mind, "Father, I have come. Father, I have come".

While we were putting our luggage in a room, somebody came and told us to get ready immediately as Baba would come for the general round among the devotees at about 4 p.m. This gladdened our hearts. We took our bath and got ready immediately. I had carried with me the first volume of this work and also something (nuts and raisins) to offer

at His feet as *prasadam.* I immediately put them into a cloth-basket and went outside to sit in the rows where the devotees sat and waited for Him. I found a place which was far from satisfactory in the physical sense. It was the extreme last point where Baba perhaps seldom came. However, this time I was not fastidious about the place. The delusion had gone from my mind that He was physical. I knew firmly that He was everywhere and that in the physical form also He knew everything and was not limited like ordinary human beings who could see only what came just before their eyes.

Baba emerged from His room. A pin drop silence prevailed immediately. All eyes were glued to Him. "Father ! Father ! You have assumed this limited form ! The immeasurable reality of the entire cosmos assuming such a form of limited being just out of mercy for we erring children !" My mind was working in a strange way.

Baba walked slowly and slowly before the rows of the devotees. Then He took two big strides and stood before me smiling that eternally beautiful smile. I touched His feet. Then He asked me something in Telugu which I could not understand. Yet guessing that He might have asked me what I have brought, I answered in my great stupidity that I had brought the first volume of the book. He asked two or three more questions in Telugu, and I answered them wrongly for the same reason. He had a good laugh and then went ahead.

"Oh, eternity ! This is my first verbal communication with You on the physical plane. In the last many years I have got so many things from You. This communication at the physical level has its own charm", I was uttering these ideas mentally[6]. My eyes remained glued to Him. I felt a great longing that He should come to me again so that I could kiss His feet.

We lived at Puttaparthi for about seven days having His *darshan* three or four times a day. We were all lucky to get *padnamaskaram.* Many a time He blessed us with a raised hand in *abhey-mudra.* But I did not get any interview. I again concluded that after seeing the total spiritual reality which Baba represented, I was not wise in craving for a physical interview. Although this did not disappoint me much, this disappointed some of my companions. They had heard of my experiences. They had concluded that I was very close to Baba. For them it was surprising that while many others were being called for the interview I could not get a chance. This might have given them an idea that after all I might have not been a great devotee of Baba !

Among the devotees who go to Puttaparthi, the interview is considered as the biggest sign of one's achievement. The devotion of a person and his prestige among the devotees is estimated on the number of interviews he has been able to receive from Baba. Certain materialised things formed the other criterion to judge the nearness of a person to Baba. I had none of these two things. This also precluded me from the list of those who could claim nearness to Him. These thinge, however, had ceased to impress me more or less. Getting Him inside clears everything

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[6]I noticed that some people just stood up and talked to Him in a very easy manner. My impression was that they had almost no personal experience of His Divinity and perhaps considered Him to be an individual like others. On the other hand when I found that He was moving towards me, I could not dare to ask anything frankly, knowing fully well that He was the reality of the entire universe and knew everyhing. My instant action was to bow at His feet.

finally and once for all. All doubts are finally answered. All problems are finally solved. No mystery remains. Now sometimes I wonder at the great efforts which human beings make to understand problems and solve them at physical level. I can say with one hundred per cent surity that they would never reach any final point through the methods they are employing to understand things. They would remain eternally uncertain about things. If they solve one problem, ten more problems would automatically emerge. If they find solution to one mystery, they might find ten more mysteries staring them in the face. If they clear one doubt they would see that ten more doubts immediately crop up. The answer to one question would bring forth ten more and new questions. But once one comes face to face with the eternal self-existent reality behind this whole visible cosmos, all things would be finally solved and there would remain no desire to know anything else or discuss anything else. I had reached such an intellectual understanding on the basis of my experiences and did not bother much about anything. Even Baba's calling or not calling me for the interview in that external physical world did not appear to me very meaningful in anyway. I was content to see Him and touch His feet. I loved that form beyond all description, because, I was given everything through that 'form'. Otherwise, I knew at heart that this five feet or so tall structure of Baba concealed in it the entire self-existent reality behind the whole Cosmos. Guru/God is never physical.

This change had come in my understanding very firmly over the last one year or so. I remembered my last visit to Puttaparthi alongwith my brother in August, 1975. Then it was the height of my trouble and I still felt that perhaps meeting the Guru in the physical form would solve my problem. I repeatedly tried to attract His attention towards me taking Him also to be a human being more or less. Now that craze was gone.

In the seven days that we lived at Puttaparthi, I had two experiences which I would like to narrate here. Finding myself quite relaxed and having much time, I tried to sit for meditation also. On the evening of January 9, I meditated for about half-an-hour. As I concentrated at the mid-point between the two eye-brows, I was soon wonder-struck at the inner thick red-effulgence. It also appeared very clear to me that the rays of crimson light were emitting all around at the *muladhara*. I also found that a thick red-staff now stood right from the *muladhara* upto the *Brahma-randhra*. I may remind the readers that in the early experiences when I was living at Jagadhari after the death of my mother, I had noticed the quick formation of the thin copper-wire like red-line from the *muladhara* upward. A mention of it has already been made in chapter-V. There was no doubt in my mind that it was the same line. But now it had become very thick like a full-grown sugarcane. It was also clear to me from the vision that the red-staff had not yet reached the *Brahma-randhra* completely. But it was becoming more and more complete. The whole vision is illustrated in Figure-18.

After this experience I stopped meditation fearing that I might not do something wrong. The conviction had also become firm that when the Guru was doing everything from inside and this formation of a very thick red-staff was a further evidence of it, there was no necessity for me to plan any action in this regard.

Another major experience at Puttaparthi in these seven days related to a dream which left me both sad and happy. I had a great desire to know when this *Kundalini* process in me would get finalised and I knew at heart that none else except my Guru knew it. In fact, my major

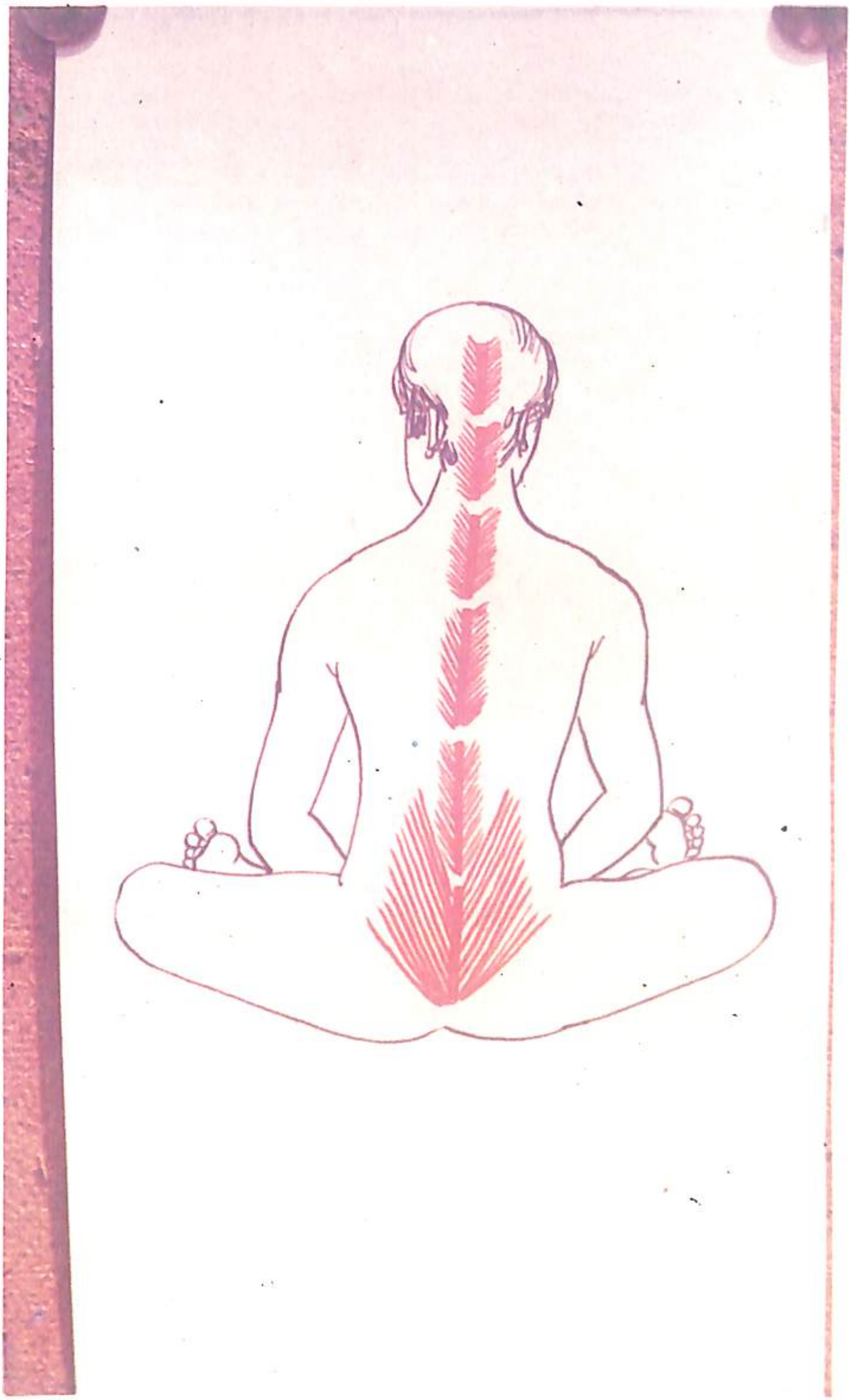


Figure-18

purpose to come to Puttaparthi related to this desire. But as Baba did not grant me any interview, I had no hope to know the answer to this desire. However, on the night of January 10, a confusing answer came to me in the dream. Baba came in the dream, although His figure was not very clear. He told me, "Your *Kundalini* will again rise at the age of 45".

I was definitely nervous and confused in the morning. What did it mean? Has it stopped rising now? I observed the position of my back-bone. The same zig-zag motion of the uprising *prana*[7] was there. Then it must be someone else and not Baba who told this to me in the dream. After putting some more stress on my mind I concluded that if He was Baba who appeared in the dream then He must have meant that my *Kundalini* process would come to the final consummation at the age of 45. This looked to me to be the best interpretation of the dream.[8] This also satisfied me instantly. But within moments I was again a little sad. Would it take such a long time? I had already passed about two years in that great trouble and I was still not 42. That meant that I would have to pass through the trouble for three more years. This horrified me a little but then I knew that I could not do anything on my own in this matter. After some moments I became happy automatically. An idea came to me from within, "Foolishman! people take many births to get all this from Him. I should thank my stars that out of His mercy He has granted me all this so soon. Moreover, the worst period is over. He would see to it how the rest of the three years are to pass. Why should I bother my head for it?" This idea put me in a state of high spirits again.

On January 14, Baba left for His Vrindavanam *ashram* at Whitefield all of a sudden. I write 'all of a sudden' because there was no prior announcement of His departure. Otherwise, all the devotees knew that no one in the world, even those persons closest to Him physically, knew about Baba's programme. As such, no element of surprise should be read in the expression 'all of a sudden'. The surprise for us was due to another reason. It is a fact that no one knew about Baba's programme in advance. Everyone went by guesses. But very often He would convey some hint about His programme to anyone of His devotees whom He considered fit for the communication through His Divine methods of internal communication.

We had one Mr. Khanna in our group who had gone to Puttaparthi from Delhi. He was a devotee of Baba but had grave doubts if he would get any grace from Baba in any form. On the night of January 8, he saw a dream in which Baba told him, "By 14......". He was not able to remember anything else of the dream and we could not interpret it properly. We thought that perhaps Baba wanted him to stay there upto January 14, or perhaps Baba communicated to him that He would grant him an interview by January 14. But now that Baba left for Whitefield on January 14, we immediately came to know of the meaning of the dream and also that Mr. Khanna was the chosen one for this purpose. It may

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[7]It is occasionally stated that this rising *prana* should be differentiated from *Kundalini*. But I feel that over the years, this *prana* itself is being referred to as *Kundalini*.

[8]Subsequently, I stuck to this interpretation of the dream for a long time. On the basis of this interpretation, I also planned in my mind to resign my job after completing the age of 45. However, I realised at the completion of 45 years of my physical frame that what was communicated to me was absolutely correct. I entered into a new phase of experiences which again shook me. Readers will find those experiences in chapter-X onward.

be pointed out that while we reached Puttaparthi rumours were afloat that Baba would leave Puttaparthi either on January 16 or on January 23. But no one ever gave this date January 14.

Puttaparthi is a strange place and more strange is the behaviour of the devotees of Baba. As long as Baba is there in Puttaparthi, it hums with activity. But once He goes to some other place, the devotees feel lifeless and immediately follow Him to whichever place He leaves for. We soon found people rushing here and there to collect their luggage and leave for Whitefield by whatever means were available to them. Within two hours the whole Puttaparthi looked to be deserted. We also left for Whitefield in the evening.

The main *ashram* of Baba is located at Puttaparthi. His second *ashram* known as Vrindavanam is located near the Whitefield Railway Station. Vrindavanam is about 20 kilometers from Bangalore and is about 175 kilometers from Puttaparthi.[9] We reached Vrindavanam at about 10 p.m. and somehow got some place to pass the night. We lived near Vrindavanam for about seven days more and had the blessings and *padnamaskaram* of Baba a number of times. The *prasadam* which I had carried from Delhi was blessed by Him. It was indeed a heaven to live near Baba or to live with His name on the lips or to talk about Him most of the time. The strange thing which I noticed not only in myself but in all the devotees who came there was that even after seeing Baba a number of times, the thirst to see Him never vanished. One, in fact, wanted to merge into Him to quench this thirst permanently. Lord Jesus Christ said, "Whosoever drinketh of this water should thirst again, but whosoever drinketh of the water that I shall give him shall never thirst". This refers to the water of eternal spiritual life through an inner merger with God which the various great saints grant to the thirsty souls to quench their thirst finally. This thing looked so clearly being experienced there by many.

While staying at Vrindavanam, I had another experience. One day after the morning *darshan* of Baba, we were relaxing in the room which we had hired for our stay there. Suddenly I felt that Sri Sai Baba of Shirdi was sitting at the crown of my head and asking me, "Won't you come to Shirdi ?" I saw that Sri Sai Baba of Shirdi, the previous incarnation of Sri Sathya Sai Baba was my real Guru in my last birth. It was under His compssionate guidance that I started pursuing the path of yoga and meditation in my last birth. As I was not able to complete that journey towards God in that birth, I took this birth again and because of my destiny, started on the path of yoga and meditation automatically in this birth also. Now I was able to weave all the chance factors which appeared in my present life together and could see the clear hand of the Divine in their planning. I could understand clearly that there was nothing like chance factor. It was a part of predestined journey. It was also clear to me that despite my not knowing much about Sri Sathya Sai Baba, He Himself appeared in my dream and picked me up. I had heard at Puttaparthi from devotees that Sri Sathya Sai Baba values His devotees of His last incarnation too much and instantly recognises them and showers love and grace on them. This tended to confirm that I started on this path under the guidance of Sri Sai Baba of Shirdi. And now Sri Sai Baba of Shirdi was asking me if I would not come to Shirdi !

[9]A third *ashram* is located at Ooty.

All these thoughts and the remembrance of Sri Sai Baba of Shirdi sent me into an infantile sobbing. I wept and could not control my tears. I muttered to myslf in silence, "I must go there immediately". I again uttered while sobbing, "Father, I would definitely come to You. Father, I would definitely come to You......".

As I calmed down, I asked my friend who was staying with me and who had come with me from Delhi, if we could go to Shirdi from Bangalore. I further told him that I have to go to Shirdi and that he should go to Bangalore Railway Station to find out if there was some convenient train which could take us towards Bombay. In the evening he went to Bangalore to enquire about it. At night he came back and told me that there was no convenient train to go to Bombay. This saddened my heart and I had to drop the idea of going to Shirdi temporarily. But I told to my Guru in my inner silence of the mind that I would definitely come to Shirdi in the near future. On the night of January 22, we took the train from Bangalore to return back to Delhi. Before leaving, we went to Baba's *ashram* in the evening, got His *darshan* and silently sought His permission to go back to Delhi.

Back to Routine

Right from the beginning of November, 1975, when I had joined my office after the long leave, I had developed some kind of distaste for the office atmosphere. At heart, I did not wish to go to office. There were numerous reasons for this. Firstly, I did not wish to discuss my experiences with anyone. Secondly, I did not wish to participate in the worldly talk which used to take place every moment in the office among my colleagues. Thirdly, I was still passing through the trouble and suffered with great uncertainty about myself. Fourthly, and quite important, I did not feel that my relations were good enough with many persons in my organisation. However, the most important reason for it was my increasing realisation that the kind of work we were supposed to do in the office was so meaningless. The aims, purposes and objectives of such work which appeared so meaningful to me at one time now looked so false ! There was nothing which could interest me and attract me emotionally to that work. For these reasons, I often thought of resigning my job. But I was not sure what was the will of my Guru. Secondly, I also did not know at that time where else could I go and what should I do. So, I hung on to the office work. But at heart I wished for that moment when I could escape that meaningless drudgery.

When I went to Puttaparthi, I had a clear desire that Baba should give me some idea about this problem. I knew perfectly well in my heart that the moment He said I should resign, I would resign immediately. But perhaps this was not His will. I received no such command. On the other hand, from the dream which indicated that my *kundalini* would rise again at the age of 45, I concluded that perhaps Baba wished me to resign my job only after that age. Thinking on these lines, I joined my office after returning from Bangalore. The same atmosphere of ill-will and mutual jealousy, the same style of hypocricy and falsehood ! I felt that perhaps I had again entered into an undesirable atmosphere where my evolution might not be very smooth.

While at Puttaparthi, one thought did come to me because of the little bit of delusion which still existed in my mind about the nature of the outside reality. I felt that Baba had given me so much spiritually,

but at Puttaparthi many of those who had not realised these things remained very close to Baba. They looked all important. My position in this external world in relation to Him while sitting at Puttaparthi was nothing! Some of these thoughts came to me because a part of the ego deluded by ignorance was still active in me and had not been annihilated completely. As a token of His great mercy on me and to correct my delusion, Baba gave me a dream on 21.2.77. It was one of the most significant dreams which I had got from Him till then. The dream was as follows:

"I am sitting with Bhagwan Sri Sathya Sai Baba on the floor somewhere. We are seeing towards each other in great intimacy. There are five or six other persons sitting in front of us in a semi-circle. I cannot recognise all of them, but I do recognise Shri N. Kasturi and Dr. Bhagwantam among them. One of them asks me, 'Dr. Goel, you say that Baba has opened your Third Eye. How can we believe it?' I looked towards Baba and told them, 'Now that Baba is here, you can ask Him'. Baba smiles towards me as if indicating that they could not understand these things although they were living with Him for the last 15 years or so. Then another person from that group says, 'Even Baba's Third Eye has never opened! How can your Third Eye be opened by Him?' I immediately answer back, 'You are talking in ignorance. Baba is the eternal Third Eye Himself which sees everything everywhere and at all times. He sees the entire cosmos at all moments.' Baba looks towards me smilingly as if approving my answer."

The dream was highly satisfying and removed my feelings which I have described above. I came to the inevitable conclusion that out of my own ignorance I should not attach any undue importance to external relationship. I knew that while there was not an inch of distance between me and Baba inside, they still stood at yards away from Baba. I thus thanked Him for His mercy on me and clearing this kind of illusory notion from my mind.

At The Feet of Sri Sai Baba of Shirdi

While at Vrindavanam, I had experienced an intense desire to go to Shirdi. After coming to Delhi, I continued to wish to go to Shirdi and prayed at heart to Baba for creating some such situation that I could go to Shirdi. The situation was created soon. In the middle of March 1977, I received an office order from my Head of the Department that I have to go to Poona with certain other members of the staff for conducting some programme. I may point out that because of my serious trouble due to the *Kundalini* arousal I had not gone on any tour in the last one year. It was also my clear understanding with my Head that she would consult me before including my name in any tour programme. This time also I knew about the programme and hoped that she would consult me if I was willing to undertake that journey. But to my great surprise, she did not ask me at all and sent me the order. Was she irritated with me for some reason? Did she feel that I was arrogant as I did not go to meet anybody including her in those days? Did she feel that after getting this order I would go to her to beseech her to cancel my name from the list of the persons proposd to go to Poona? I still do not know the cause. On my part I saw the divine hand in this as Shirdi was quite near to Poona and I would definitely get an opportunity to go to Shirdi from Poona. Thus, I accepted the proposal.

We reached Poona on March 29. Everything was so smooth and easy for me that I simply cannot describe it. On the evening of April 3, I boarded a train to go to Shirdi and on April 4, early in the morning, I sat at the *samadhi* of my eternal Guru. Thus the intense desire which came to the surface while at Vrindavanam was fulfilled so soon !

It would be interesting here to narrate one or two things which happened with me while planning to go to Shirdi from Poona. On April 2, at night, I got a dream from Sri Sai Baba of Shirdi asking me to bring the same *prasadam* of cashew-nuts which I had taken to Puttaparthi. On April 3, I had to leave the place of my duty in such a hurry to catch the train for Shirdi that I could not buy that *prasadam* from the market. While proceeding towards Shirdi in the train, I was worried about it. I also knew that Shirdi must be a very small village where it would not be possible for me to get cashew-nuts etc. As these thoughts were going on in me, the train reached a Railway Station. And soon I saw that a hawker stood near me and showed me a packet of cashew-nuts, as if asking me, "Would you buy this ?" He had only 300 grams of nuts which I bought immediately. I wanted to have some more but they were not available and could not become available. But at heart I was satisfied to some extent that at least my Guru had saved me from the anxiety which was going on in me. I definitely saw His will in sending the hawker to me.

Shirdi is a small village. But it hums with activity all the time. Devotees from far and near pour here in thousands everyday. The arrangements for the stay here are excellent.

I remained at Shirdi for about eight hours. I sat near the stone on which Baba used to sit. My eyes often got wet on the mercy of my Guru on me who had granted me the highest realisation. The more I thought about my own luck, the more aware I became about His will in everything. The more aware I became about His will in everything, the more aware I became about His mercy, compassion and concern for His erring children. The more aware I became of all this, the more tears automatically flowed from my eyes again and again. Imagining to be sitting near His feet of flesh and blood, I sobbed uncontrollably uttering, "Father......Father......Father......".

We returned to Delhi on April 8. I had bought some books on Sri Sai Baba of Shirdi from Shirdi. As I read them I found that Sri Sai Baba of Shirdi, who always appeared to sit at my *Brahma-randhra* during my past inner experiences, grew more and more vivid. *Brahma-randhra* is the place of *Shiva*—the eternal self-existent consciousness and Sri Sai Baba of Shirdi was none else than *Shiva*. My communication with Him appeared to increase. Each night it was a strange situation of very intimate communication. On 17.4.1977, I had a very good dream. 'I saw that 'I had again gone to Shirdi. There was a place where Sri Sai Baba was living. I also found a place very close by to live near Him. I stayed in His very close company for about 4 days'. This was a very satisfying dream. I also concluded from it that while I had come quite close to Him, I had not yet merged completely with Him. Another interpretation also struck me. May be, in my last birth, I was staying at Shirdi so close to Him.

This feeling of closeness continued as before after the dream also. On 22.4.1977, He communicated to me in the dream that He would come on 26.4.1977. In the morning I tried to interpret the meaning of the dream.

While on the basis of my past experiences I knew that on 26.4.1977, there must happen something proving His presence here, I was not able to know in exactly what way He would make His presence felt. I asked some of my friends in the colony to hold a *bhajan* on that day. We placed a photograph of Sri Sai Baba of Shirdi and sang His glories from 7 p.m. to 8 p.m. I found nothing which could prove His presence. One of the friends who sang *bhajans* went to his flat after the *bhajans* and returned back immediately to tell me that thick *vibhuti* was appearing in good quantity on the photographs of Sri Sai Baba of Shirdi and Sri Sathya Sai Baba in his flat. We went there and saw the *vibhuti*. There was no doubt in my mind that He had come. This was indeed His visiting card.

More than two years had passed since my *Kundalini* got activated. I was clearly realising that a lot of evolution had taken place. The process was more or less the same as it was in psycho-analysis-cum-meditation which I had followed before the arousal of the *Kundalini*. It was an upward stroking process in which the *prana* exerted pressure on the nerves and pushed them up till, under pressure, some of them got burnt or gave way bringing into my consciousness some of the repressed material. I knew at heart that someday the whole of the formations would get dissolved leaving me, the consciousness, eternally liberated.

One great difference in psycho-analysis and this Divine *Kundalini* process, which was becoming obvious to me, was that in psycho-analysis quite often new knowledge is given to a person through the senses which gets accumulated in the nervous system. The disorganised energy in the mind(libido in western language)is redirected towards certain other objects. But in this *Kundalini* process, no new knowledge is given from outside through the senses. Some knowledge concerning spirit and God automatically emerges from within and forms a new mental body. The energy remains automatically directed towards Guru/God, who is the goal of all energy. In the psycho-analytical knowledge the 'I' is again caught into the clutches of certain other ideas. In this knowledge, the 'I' gets eternally liberated and becomes immortal which is its real position. The greatest mistake in psycho-analysis is that one does not go beyond one's identity of a subject or an object. Here one starts going beyond the idea of the doer and the deed, thinker and the thought, feeler and the feeling. In fact, one knows that one is not either of the three—the known, knower, and knowledge; the doer, done upon or the deed; the actor, acted upon and the action ! Indeed one is none of these three things ! One is merely a witness. Even this is not the identity ! This is just in one's awareness that one is nothing but this awareness !

These differences between psycho-analysis and meditation were becoming increasingly clear to me because of the two emerging experiences. One was that as more and more evolution took place, my nerves got pushed more and more into the upper portion of the skull. Whenever any thought, fear, anxiety, etc., came, the question automatically arose in my mind, "Is it me?" The answer also automatically came to my mind, "No, it is not me. They are mere nerves which are getting up to the surface and getting dissolved". Secondly, I found that now more ideas about violence and anger on the one hand and sex on the other hand troubled me. I saw to it very clearly that during the four or five years of psycho-analysis, I was made to remove all guilt about sex, anger, jealousy, etc. The result was that I dwelt on them freely in my mind. They, it was certain to me, made big pathways in my mind. Now, the 'I' in me and the psychic energy tended to go into those pathways again

and again to trouble me. Those pathways were again being broken forcibly by *Kundalini*. As long as such things as sex, jealousy, anger, violence, greed, pride, etc., exist, the individual *jiva* cannot merge completely and finally into God. The duality remains. The difference and distance remain. The *Kundalini* burns all these things slowly and slowly so that the individual mind becomes completely pure and fit for becoming a vehicle of God's will. Sri Sathya Sai Baba gives a beautiful description of this process while replying to a question of one of the devotees. In *Sandeh Nivarni*, there is a brief description of mind, its powerful nature, compulsive activities and the difficulties to tame it in order to achieve union with God. Referring to this difficulty, one devotee asks Baba, "That is to say, we cannot get it right. Then what is the hope ?"

In answer to this question, Sri Sathya Sai Baba says, "There is hope my boy. No need to get immersed and lost. Though it is its nature, it can be changed. Charcoal has as its nature blackening all that it gets mixed with. But you should not take that as final. When fire enters it, the Charcoal becomes red. So too though the mind is always wandering in the illusion of darkness, when through the Lord's grace, the fire of *Jnana* enters it, its nature changes and the *Sathwic* nature pertaining to the Divine comes into it !"[10]

This was indeed an exact description of what had happened to me. The psycho-analysis had not cleared my illusions. Instead, it had only tended to strengthen them and helped me to live in them. It, perhaps, replaced some of the old illusions with the new ones. My mind revelled in them and roamed in them. Now this *Kundalini*, the fire of eternal knowledge, entered into my mind through the utmost mercy of my Guru, Bhagwan Sri Sathya Sai Baba, and was burning my mind. The position of my mind was only that of charcoal which burns in full redness.

Quite often, during those days, I felt sad at the idea that I had to pay a very heavy price for all this attainment. Had I not taken psycho-analysis, no new nervous-paths could be formed. In that case, had my *Kundalini* got aroused through my meditational efforts and the grace of the Lord, I might have passed through one span of trouble only. Now I was once broken and remade through psycho-analysis. Then I was again broken and was being remade through *Kundalini*. What a heavy price I was paying for the last fifteen years, that is, right from 1964. I had not passed a day during this period which could be described as a day of complete confidence and stability.

But, such an argument did not last long with me in those days. I would immediately revert to the idea of my own great luck. The Almighty God chose me for this purpose. He wanted me to experience everything and then tell it to the world that in the ultimate analysis both Psycho-analysis and Marxism are false. The idea of His mercy and His making me an instrument of His will used to produce instant waves of happiness in me and tears of gratitude and joy would automatically come into my eyes.

The journey had become smooth more or less. It was not that the 'ups' and 'downs' had vanished. The 'ups' and 'downs' still persisted and the occasional phases of troubles still arose. I also lost confidence

[10]Baba, Sri Sathya Sai, *Sandeh Nivarni* (Eng. sixth edition) (Bombay : Sri Sathya Sai Education Foundation, Dharmakshetra, 1973) p. 43.

occasionally. But there was now nothing comparable to the early trouble which I faced during my initial experiences. Now I had adjusted myself more or less to the fluctuations. I was also confident that I would sail through it successfully.

One interesting thing which I was observing in this whole process of *Kundalini* was that the sexual energy or the semen was playing a very important part. With the activation of *Kundalini*, it is the semen which starts rising upward with the waves of *prana*. There is no direct evidence with me for such a conclusion except my own experience. I could sense it again and again in me. I was also able to reach the same conclusion through many other observations. For example, in the most early stages of the activation of my *Kundalini*, I found that if at anytime there was a sexual discharge, I soon found myself in the grip of pain both mental and physical. This was not at all connected with my thinking as certain so-called learned people with some background in psychology might be prone to think. The physical pain always happened in the nerves and veins which lay just under the testicles and a little above the anus. This is the point which is known as *kanda* in Indian yogic language and is the starting point of the most important nerves. It is indeed this point which is pressed with the heel of the foot while sitting in *siddhasana* which is considered to be one of the best *asanas* for meditational purposes. The sensations in these nerves after the sexual discharge used to be so painful that I would curse myself for that sexual discharge.

As time passed on, I found that the painful sensations in this part of the body had decreased. But the after-effects of the discharge on the mind did appear in the form of great depression. Not only the depression, I also found that even my irritation and anger would also increase after the discharge. If the sexual discharge did not take place for many days, it invariably produced in me a good deal of happiness and stability. It also gave me clear indication that the old nerves and the behavioural formations contained in them burnt more easily, and the speed of the evolution increased. It was my conclusion based on these observations that the preservation of semen is one of the most important things for all those who wish to pursue the path of meditation and yoga, especially for those whose *Kundalini* is activated.

I found from the study of some literature on yoga that my conclusions had already been reached a number of times by all those who had pursued this path successfully. The one in whom the semen starts rising upward has been described as *urdhavareta* and all those in whom the *Kundalini* gets activated become *urdhavaretas* automatically. In fact, meditation slowly and steadily makes one *urdhavareta* and that has a secret which ultimately takes the man further and further on the path of spiritual evolution.

By July 1977, I found that while I had still to go a long way, my normalcy had returned to me in a great measure with a corresponding change in my vision and the construction of "I". This "I" now felt greatly detached from the worldly things and persons and understood itself in an entirely new way. It was not the same "I" which used to be simply B.S Goel, son of so and so and brother of so and so. It was indeed not that 'I' which used to have a merely physical existence and nothing more. It was indeed different. The realisation of this "I" perhaps cannot be conveyed to anyone through words.

Thousands of devotees of Bhagwan Sri Sathya Sai Baba chant the following *mantra* after holding *bhajans* in every part of the world :

Asato Ma Sad Gamaya,
Tamaso Ma Jyotirgamaya,
Mrityor Ma Amritam Gamaya.

To my mind, it is a prayer to Guru and Supreme Mother, *Kundalini*, the eternally kindly light, to lead us from untruth to truth, from ignorance to knowledge, and from mortality to immortality. I wonder if those who pray to Guru and Goddess Mother like this have any idea of the happenings which take place when the Guru and Mother accept the prayer and start granting knowledge and immortality. My story given in the last five or six chapters is the story of what happens once the prayer by the Guru and Supreme Mother is accepted.

While there is no doubt that the suffering is extreme after the *Kundalini* is activated, there is also no doubt that She alone can lead us to truth, knowledge and immortality. But what do these words signify ? Do we really get any idea about the meaning of these words when we utter them repeatedly ? The "I" after coming into the body gets caught into a cage which gives it the idea that it is the body. Alongwith it, so many other mental and social understandings also enslave it. However, the truth about 'I' is that it is the immortal and eternal spark of the Divine which is birthless and deathless. The Supreme Mother or the *Kundalini* burns the cage of ignorance which enslaves it and removes all the false notions which surround the *jiva* and makes it again realise its truth. The "I" calling itself as body obviously represents ignorance. The ignorance increases further when one feels oneself to be the "titles" which one tags to oneself in the socio-economic world. The Supreme Mother, that is, *Kundalini*, removes all those notions also and the *jiva* realises that it is none of those things ; instead, it is the 'self', the eternal consciousness. Further, as long as one is identified with the body and considers oneself to be the body, one feels that one is aging, one is mortal, one would die any day. But through the mercy of *Kundalini*, one realises slowly and steadily, that one is the immortal *atman* and not the body. One indeed becomes immortal after realising the immortal nature of the consciousness and realising further that one is consciousness and nothing else.

This is the meaning of the prayer. But while people pray they wish that they should become immortal in this very body and that immortality means that this body should not perish and one should keep on enjoying the material aspects of life till eternity!

The change in my "I" was exactly on these lines. I was realising that 'I am truth, I am light and that I am knowledge myself'. I was further realising that I am the immortal consciousness. Numerous sentences often arose in my mind reflecting this new position of "I". For example, when a friend met me and told, "I am seeing you after a long time", I said spontaneously, "How can you see me ? That which is seen is not me. I am immortal and indestructible consciousness". Similarly, in the middle of July, 1977, a friend came to see me and remarked, "Now you do not come to meet us. So, I thought I should come to meet you". I answered in the same spontaneous tone, "You cannot come to me by this method—by a bus or a scooter, etc. If you come to me like this a million of times, take it for granted that you have not come to me and have not met me. You feel you are a bundle of flesh and bones living in that colony. You also feel that I am a bundle of flesh and bones living in this colony. You have not understood even a, b, c, of your reality or my reality......".

I often got surprised at the easiness with which such sentences came to me. No wonder, during this period, I realised increasingly that I was becoming a "misfit" in the social groups. I further found that I had very little regard for the opinions of others. Now I knew the "Cause" which lay behind all the "causes and effects" in the world. They often talked on the basis of immediate "cause and effect". Their minds were formed on the basis of visible reality. My thinking was developing on the basis of the invisible reality. Naturally, there was no possibility of much give and take intellectually, and as such, I did not take much interest in their ideas or formulations. The result was that many people, especially some of my old friends, hated me outright.

In the last week of September 1977, I had another strange feeling. I was sleeping one night. I got up at about 4 a.m., as if after listening to someone who was telling me, "Your period of glory is drawing near". The sentence was very clear and the feeling was that I had heard it very distinctly. I could not dismiss the sentence from my mind despite my recognising it to be a case of mere mental working. The sentence resounded in my mind again and again. "Whose glory ?" I asked myself and replied, "It is His glory ! Whose else glory can ever be there ?" I argued like this in my mind. However, the remaining portion of my personal ego still tried to interpret it that a time was perhaps coming for my personal stability and happiness.

The time was passing in similar things. Whenever I closed my eyes and peeped inward through concentration, I found the same red-aura pervading my whole mind. The visions were delightful. Indeed some of the visions had become clearer and sharper than what they were before. I describe below one such vision which appeared very meaningful to me.

One day I was lying on my bed in an exhausted mood. I closed my eyes and peeped inside. I was dazed with a vision and also its quick understanding. A very luminous sun was shining at the point where my Third Eye had opened. A small reflection of it, which I thought to be *jiva*, was moving in the upward region of my mind. This part was nothing but the *maya* or the world. The *jiva* was trying to reach the *Brahmarandhra* through a painful journey. *Kundalini*, the upward rising vital *prana*, was helping it to go up. The mind was getting thinner and thinner. The most deep-rooted *sanskaras* and sense-impressions were breaking slowly and slowly. But whenever the mind or the world shook inside, the *jiva* also shook inside in pain and agitation. The world or the mind was in agitation. The *jiva* caught in it was also in agitation. It was just like the reflection of the sun in a river. When the river looked in agitation, the reflection of the sun also looked in agitation, although the sun itself is eternally stable[11]. A brief visual of the experience is given in Figure-19.

The process of thinning of the mind was continuing. This means

[11]The world is in agitation. It is all shaky. This shaky world is incorporated in the mind through the senses. The *Jiva*, or individual-I, is caught in this mind. Naturally, the *Jiva* remains unstable and shaky. I suggest that people with highly agitated minds should look at some stable thing, like the Buddha in lotus-pose, for half-an-hour daily. I feel, it may provide some stability to *Jiva*.

In order that the children grow into stable personalities, their parents must present a picture of their own stable emotional moods, stable opinions and stable relationships with others. Stories of Rama, Buddha and Jesus would also help.

that the mind was being continuously pushed up towards the *Brahmarandhra* and the most deep-rooted material consisting of passions and attachments, anger and jealousy, hate and pride, etc., which had gone into the nerves and had become unconscious, were coming up and getting exposed and burnt. In the thinning process, I was often able to see very clearly that many nerve-paths over the years had become harder than diamond even. They contained many interests and ideas based upon the above mentioned factors like hate and jealousy, love and attachment, pride and desire, etc. No power on earth could open them out. They appeared as if millions of thin copper wires were moulded together with heavy pounding into an inseparable whole. I clearly saw that only *Kundalini*, the Cosmic force of God, could pierce them, expose them and burn them.



Figure-19

On the night of October 9, I felt that I had entered a new stage of understanding. At night I lay down on my bed and closed my eyes. What I saw inside was amazing. I saw that a flood of red-light was flowing from the mid-point between the two eye-brows and spreading in all directions of the brain upward. In this light I saw the faces of my friends, close relatives and colleagues floating like specks. It came to me with great force, "They are all specks and unreal. I am the light in which shines the whole world." The pictorial depiction of the experience is given in Figure-20.

It struck me immediately that all things are mere specks. All human bodies are merely specks floating in the consciousness everywhere. I was also struck with a parallel to explain it to others. I told them to imagine a ray of sun-light entering a room through a slit or a small hole. What do they see? They see only specks floating in the light. I explained to them, "Know for certain that your bodies are merely specks. It is your ignorance that you feel yourself to be the body. The reality is that you are the total light in which the entire universe floats like specks. Self-realisation means realising that you are the light and not the speck; a mere physical body."

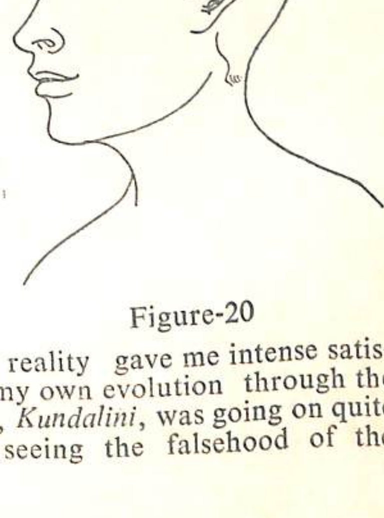


Figure-20

This understanding about the ultimate reality gave me intense satisfaction. An idea also came to me that my own evolution through the extreme mercy of my Guru and His *Shakti*, *Kundalini*, was going on quite fast. I told myself that as I had started seeing the falsehood of the

inner visible world, time was coming fast when I would also see the outer world as false and would not feel attachment with any of the visible things. The external world would indeed become completely meaningless for me then.

Days were passing in this fashion when in December 1977, I got a chance to go to Bangalore on an official tour. I considered it to be Baba's sent opportunity to go there and also have the *darshan* of my Guru.

At The Feet of Baba Again

The official work finished on December 22 and on the same evening I reached Whitefield where Baba was staying in His Vrindavanam *ashram*. I took a room opposite the *ashram* for my stay alongwith two other colleagues and did a mental *namaskaram* to Baba for giving me this opportunity to come to Him in the physical world also ! As I was doing this mental *namaskaram*, my eyes became wet with tears of gratitude.

We stayed there for seven days. His grace was immense in the planning of our programme. We were to leave back for Delhi on December 29, and Baba was to go to Bombay on the same day. These seven days were the days of bliss and happiness. I felt that I had come to my own original home. This feeling was confirmed more thoroughly when I left Whitefield on December 29. While leaving Whitefield I felt intensely sad and the pangs of separation overtook me. The feeling was comparable to the one which came to me when I left my mother for the first time to go to a far off place for my college education. The tears overwhelmed me. I indeed did not wish to leave that place. Baba was my father, He was my mother, He was my everything !! While sitting in the train at Whitefield, I sobbed like a child. I uttered in my own mind, "Baba call me here permanently. I cannot bear this separation. Now I cannot pull on in this world. Even on the physical level, I wish to be always with you".

CHAPTER-VII

Evolution From 1978 Onward–The Phase Of Progressive Detachment

Right from January 1978, I increasingly noticed that I was developing disinterestedness in social life. I always wished to live alone without seeking the company of anyone. Now, there was no pull in my mind to take me to any friend or acquaintance for any social talk. There was no question which I wished to ask, there was no topic which I wished to discuss. In fact, the social atmosphere and the talk in it looked very silly to me. I often saw in people nothing except the conglomeration of five elements welded together into skin, nose, ears, legs and arms, etc. As a result, it became almost impossible for me to enter into any inter-personal relationship with any person at the ego and emotional level. If someone came to me, I generally talked quite intimately giving perhaps a wrong impression of attachment to the person. But as soon as one was gone, I seldom got any idea about the person or any desire to meet him again.

This was not merely in relation to other human beings. This was also happening to some extent in relation to my own name and body. For example, once in February 1978, I was lying on my bed in my flat. Someone came and called me, "...Goel". I did not turn to him as a matter of reflex action. I kept on lying on my bed for some moments and felt inside, "Am I Goel ? I am not Goel." I indeed felt disconnected from my own name, body and form. The feeling of separation from the body and the name was very distinct. Alongwith this kind of detachment from others and my own name and form, I was realising that with the passage of each day, the volume of silence inside me was increasing. I wished to lie in silence all alone for a long period without being disturbed by anyone.

Due to this growth in me, I was feeling office life to be a great burden. I was getting increasingly bored in it. What should I do ? Should I resign my job? Should I go to Puttaparthi and live there after resigning my job? Or should I go to Rishikesh and live there? Or, should I resign my job and purchase a small piece of land somewhere and make my own small *ashram?* Numerous such questions became a daily affair. I was rather confused on such questions. Many answers used to come to me from inside. I used to argue, "Why Should I take a decision? Baba knows everything. He has planned everything for me. Now He is my charioteer. When the proper time comes something would happen automatically in this regard. How can I know what I have to do?" Or I would often remember the dream which I got in Puttaparthi in January 1977 in which Baba appeared to convey to me that perhaps the *Kundalini* process in me would come to an end when I was of 45 years of age. I often interpreted from this dream that I should resign my job after I became 45.

The feeling of detachment in me was increasing but this should not be interpreted to mean that I had achieved some kind of complete freedom from the process of 'ups' and 'downs' and consequently from the inner

suffering. Although three years had passed since I entered into this phase, yet I was prone to go into some kind of panic and great suffering due to the *Kundalini* process. I did enjoy more stability and happiness in comparison to the earlier period, yet I was far from normal. My anxiety states would assume horrible proportions during some situation of crisis. I would indeed feel miserable during such moments. But these were often short-lived. Another change in this respect in me was that now I would close my eyes and convey my suffering only to my Guru in the silence of my heart. I had dropped the earlier tendency to tell about my troubles and problems to my friends etc. The reasons for this were two. Firstly, I had known from my experience that others to whom I tended to tell my suffering understood nothing of it and perhaps in their hearts tended to laugh at it. Secondly, and more important, my suffering had definitely become much less and I had accepted the whole process emotionally and knew that it would come to an end after a definite period, pre-ordained by God. Still another reason which brought this change in my attitude was that I also often enjoyed periods of great bliss and thanked the Lord for showering His mercy on me. Naturally, I did not wish to curse myself for some small periods of suffering when I knew that it would not last long.

A great thing which I had noticed right from the day of the opening of my Third Eye was that I chanted some *bhajans* or glories of God at all times. This was a silent murmuring affair which I did not plan. Now I became more conscious of it. Whether I walked to my office or sat in a bus, or attended to my work in the kitchen or watered the plants, I found that I was invariably singing His glories. Now I increasingly realised that this process of singing was helping me a great deal in the time of great suffering and was a helpful instrument in my evolution.

Apart from this *bhajan* singing, I also increasingly experienced that now I stuck for longer periods to the mid-point between the two eye-brows where my Third Eye had opened rather than quickly flying into the mental world which used to be the case earlier. This experience of sticking to the mid-point between the two eye-brows brought forth an astonishing visualisation before me. Whenever I closed my eyes and peeped inward, I found that the 'I', which really wanted to stick to Guru in the Third Eye, was still tied with many ropes and dark threads. These ropes and the dark threads were nothing but the formations of the nerves in the mind which still bound the *Jiva* and could drag it into the world at any moment. I could clearly see that while their hold on the *Jiva* was thinning, the *Jiva* was not absolutely free from them as yet. They still held the *Jiva* into bondages. In the thick red-aura, I clearly noticed that one main string of light started from the location of the Third Eye and reached the *Brahma-randhra*. The rest of the strings were generally surrounded by dark threads and did not reach the *Brahma-randhra*, although many of them came right from the Third Eye upward in thick lines travelling through the red-aura. I was able to see that the function of the *Kundalini* was to keep on burning these ropes and dark threads and then free the light. It was obvious to me that the day would come when the dark threads and the ropes of the nerves which represented deep-rooted mental formations in the unconscious mind would be completely burnt. Only then I would finally declare that 'I am the Light'. A visual of the

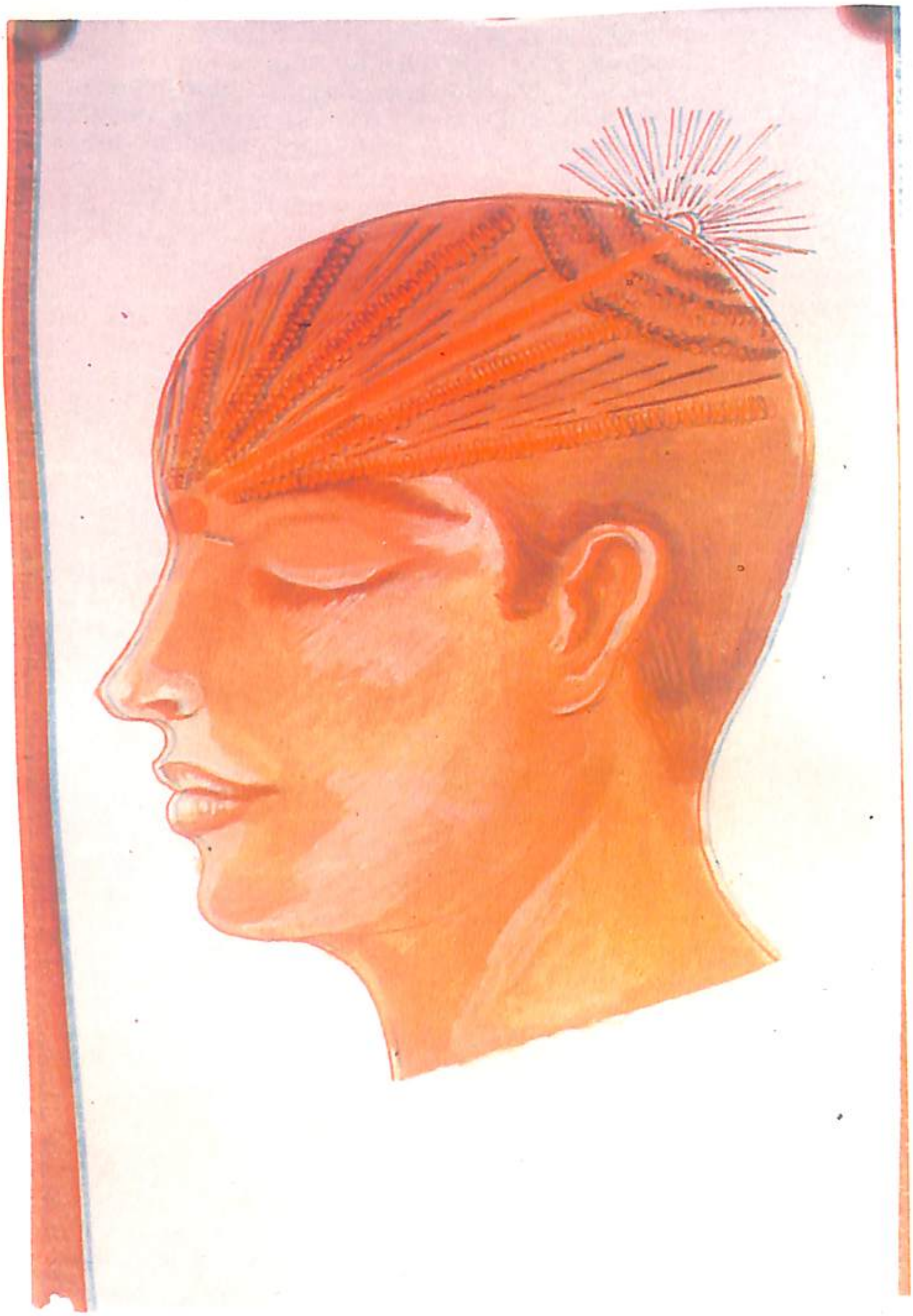


Figure-21

whole understanding is given in Figure-21. As is obvious from the figure, the dark ropes and threads near the *Brahma-randhra* were more deeply and firmly entrenched. But I knew at heart that before the fire of *Kundalini* they would not be able to hold on for very long.

A parallel but very significant development in my mind, alongwith the feeling of detachment, related to the emergence of an extremely self-willed and self-righteous 'I'. Anybody who tended to guide me or advise me or lead me in any matter with his or her ideas looked very repulsive to me. I often reacted very sharply to the suggestions of such persons. At heart I now only accepted Baba or God who could guide me or lead me. I gave no place to any human authority, however highly placed, in this matter. I can say with certainty that this development in me was taking place right from the beginning of my *Kundalini* experiences, but what I noticed after the beginning of 1978 was that this tendency on my part further increased instead of diminishing. This was indeed a sign of social maladjustment. This kind of behaviour is indeed considered as offensive in the ego-world and invites adverse reactions from the people. I could see it very clearly that the people who came into conflict with the realised persons throughout the ages were after all not entirely at fault. They could not judge things beyond their ego-understanding and from their angle it was the behaviour of the realised persons which became the cause of conflict. The realised persons always appeared more arrogant, self-righteous and uncompromising. For the people living in the world of shifting opinions, shifting loyalties and momentary compromises, such persons must have looked worse than dictators with unbending egos.

There were two areas where I used to work during those days. One was my own organisation where I was serving. Another was the area of certain spiritual activities like *bhajans*, meditation, etc., which I had started in my locality and which, as some people thought, was parallel and hence in conflict with the spiritual activities of Bhagwan Sri Sathya Sai *samiti*. At both these places, I came into conflict with people. I would explain the nature of the conflicts briefly so that the readers can have a peep into the working of my mind in those days.

I have already made some mention of my relationship with the people in my office in one of the foregoing chapters. Now, as time passed on, the relationship either did not exist with the people, or if it did exist, it was one of tension, especially with the people who felt themselves to be my immediate authorities and who wished to impose certain ideas on me. Right from the day when I joined office in November 1975, I had made it a point that I would not go to anyone on my own. I did it in order to avoid any frivolous discussion on my experiences. I had observed during the very early days of my joining the office that any kind of frivolous and casual remarks could be made by my friends on my experiences if I just met them. Although I knew that they uttered those remarks in ignorance, yet I often felt hurt at those remarks. Again, I had observed that if I went to some senior person, the preson would invariably like to talk about my experiences in a way as if he had already completed the *Kundalini* experiences and he was only helping me by discussing them with me. The greater trouble arose when someone, in his arrogance, tried to utter some silly remarks about Bhagwan Sri Sathya Sai Baba. I often had very bad exchange of words with him

resulting in complete severence of relationship. The result was obvious. I soon avoided all contacts. This was naturally interpreted as some kind of arrogance on my part. No wonder, many people, especially some of my old friends and good acquaintances, felt hurt and ignored. Their obvious reaction was to ignore me and hurt me in return. However, I did not bother much about it and went on my own way.

A similar thing was happening on the front of my spiritual activities also and I had made some persons belonging to Bhagwan Sri Sathya Sai *samiti* as my critics. I have already mentioned in a foregoing chapter that after returning to Delhi from the long leave in November 1975, *bhajans* were started alongwith some spiritual discussions in our locality. The *bhajans* were tremendously successful, especially those which were organised alongwith a film on Bhagwan Baba. As these *bhajans* were not being organised under the guidance of the *samiti*, there were certain repercussions. They aroused some jealousy and animosity in the local area *samiti* people. Soon some people tried to give me certain instructions from the area convener as to what and what not should I do while conducting *bhajans*. As I have already said, if I sensed that anybody tried to guide me or lead me, I often reacted very sharply which was not a normal social behaviour. Here also I reacted sharply and did not agree to any of the suggestions. This infuriated some of the people who not only tried to boycott my *bhajans* but also tried to divide the people who used to come to me. It was some kind of an affront to my ego make-up. I used to react sharply and argue fiercely in such situations. I would clarify it by one example.

One day a person closely connected with *samiti* came to me and started discussing my position vis-a-vis the office bearers of the *samiti*. I had often avoided such discussion in the past but, on that day, I thought of explaining my position and my point of view as I understood it on the basis of my experiences. To the question as to why I did not work in the *samiti* under the guidance of the *samiti* President who was after all appointed by Baba, I replied that there were three major differences between the President and myself. Firstly, the authority of the President was external while the authority granted to me was internal. He has been made President of the *samiti* in the external world by Baba while I have become His beloved son on the inward path. Secondly, the authority of the President was, by and large, social and economic which meant doing such things as setting up of committees, keeping accounts, making arrangements for summer and winter courses, and publishing certain material etc. My authority, on the other hand, was spiritual which meant putting people on the path of spirituality. Thirdly, the authority of the President was temporary as it belonged to the temporary world. It would vanish as soon as he vanishes physically or is removed from his present position by Baba. My authority was permanent as it belonged to the imperishable world of spirit. This was the same authority which was granted to Buddha and Mahavira, and which the Lord had granted to me out of His mercy. While providing some explanation for the above stated differences, I also told him that the President could take him to Baba in the external physical world in a train or an aeroplane. He could not take him to Baba on the inner path. As soon as he ceases to be the President, he would not be able to take him to Baba even in the external world. On the other hand, I have been granted authority to take him to Him

on the inner path and this authority would not vainsh alongwith the passage of time or vanishing of my body as I was not the temporary body but the eternal spirit which would continue to exist for ever.

I also explained to him my position in another way. I told him that a God-realised person cannot work under anyone and in accordance with the dictates of any person, howsoever, highly placed he may be in the socio-economic world. He can work under his Guru or under the Form through which he has realised God (The Form of God through which I realised God is that of Sri Sathya Sai Baba). If the realised person has not realised God through some Form and has reached the Formless God straight, such a person may not work under anyone in the world including even the incarnation of God ! For this reason it was impossible for Guru Nanak or Prophet Mohammad and some others to work under anyone because they had reached the Formless God straight without meeting any Form on the inward path.[1]

It was not always that I argued with anyone in such a forceful but calm way. In fact, when some of the Sai devotees did not understand my point of view and tended to raise the same discussion, I tried to react sharply. For example, on another day, a well-wisher argued with me to work in co-operation with the convener of the local area *samiti* and I argued back in emotional state, "The aim of life is God realisation. The *samiti* is a part of the world. No doubt, it is playing a useful role in putting the people on the path of *dharma* and bringing them into touch with the eternal spiritual wisdom of India, but in the process of God-realisation, one will have to leave the *samiti* also like other worldly things and relations. But from your words it appears that *samiti*-realisation is the final goal. One should realise *samiti* after realising God !"

My arguments were often biting and they tended to make me more unpopular. Many people judged the stage of their spiritual evolution by the number of interviews they had got from Baba, the material objects they had secured through His grace, or the nearness with Baba in the *pandal* when He came for public *darshan*. I had no claim to any of these things. In the calculations of some devotees, who felt hurt by my arguments, I had got nothing from Baba and because of my strange make-up of the ego, tried to behave differently from them and did not bother about them.

The state of my thinking on this issue can be well-imagined from an incident which happened in February 1978. One of my old students, who was also doing meditation, wrote to me from Kurukshetra about a person who had reached a high stage of spiritual evolution with the grace of Bhagwan Baba of Shirdi. The person had even developed some miraculous powers also. He had come to Kurukshetra from somewhere for a few days and did *kirtan* and *bhajans* in a temple in Kurukshetra. Many persons and Sai devotees attended those *bhajans*. However, the local *samiti* people did not like it and were quite critical of the person as he never consulted them in the organisation of *bhajans* etc. They

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[1]These arguments came at my lips so forcefully and spontaneously that I feli surprised at them. Afterwards, I had no doubt that the arguments were being inspired by my Guru who was sitting inside me.

were angry with him and not only tried to denigrate him but also dissuaded the local devotees not to co-operate with him in any manner.

I replied to this letter in the following manner which indeed reflected my own predicament in those days :

"Your letter presents a problem which is coming to the surface at many places. There are emerging two kinds of devotees of Bhagwan Sri Sathya Sai Baba. One kind consists of those who have never been connected with *samiti* and have got direct inner spiritual experiences through His grace. They have got a direct inner contact with Him. They generally do not bother about any *samiti* etc. Reason being that ultimately *samiti* is also meant to prepare people for higher spiritual experiences, which they have achieved without joining it."

"The second kind consists of generally those people who belong to the *samiti*. They have generally outward physical experiences of Baba without having much inner spiritual experiences. They are meant purely for organisational purposes. But as they belong to the organisation they, out of their own ignorance, ridicule the first kind of devotees because they do not work under the control of the *samiti*. The Swami whom you met appears to be belonging to the first kind of devotees. The opinion of the *samiti* people is generally based upon jealousy about such people. I have observed this pattern here in Delhi also. Quite often the ignorance of *samiti* people about spirituality and such experienced persons is matched by the ignorance of those who, since ages, ridiculed every genuine spiritual person like Jesus, Mahavir and even Baba !"

"I do not know this *sanyasi* personally and as such cannot pass any judgement on him and his experiences. But the dream which you got prior to meeting him is significant and shows that the person might be quite genuine. The miraculous powers come to many people who follow the path of spirituality. There is nothing surprising about it. However, it is also true that certain fake persons are taking undue advantage of Baba's Divinity and are indulging in fake and undesirable things".

"Have unshakable faith in the Divinity of Baba. Continue to follow the path of meditation."

Another thing which occasionally puzzled me during this period was that despite my spiritual experiences, I was not able to understand quite often the meaning of certain expressions of Bhagwan Sri Sathya Sai Baba. One such expression related to the idea of equal love for all. Baba has written again and again that equal love for all is God. I did not understand the meaning of this expression and did not, as a matter of fact, practise it in my day to day life. Even some of the people said that now I should see everyone with equal love. But the actual meaning of the expression eluded me. When I tried to study the lives of some well-known saints, both living and gone, I was not able to locate the meaning of the expression being practised even in their behaviour.

One day I was relaxing on my bed and thinking over the meaning of the expression. I closed my eyes and prayed to my Guru Bhagwan Sri Sathya Sai Baba to illumine me about the meaning of the expression.

After a few moments, I immediately became very happy as if I got the message about the meaning of the expression in a flash.

As I was lying on my bed and concentrating on Baba in the Third Eye and praying to Him, I realised instantaneously that Baba lives here not only in me but also in everyone else. I love Baba. Can there be a different degree of love for Baba in me and Baba in others ? It was impossible. There is bound to be equal love. In fact, even the idea of equal love is misleading. Where there is only ONE whom I love and that ONE is in everyone, how can there be a question of equal and unequal love ? It is the same love for everyone ! Now I was able to understand the meaning of the expression which had baffled me for long. Equal love means fixing the vision on the ONE in everyone. If one has fixed one's vision on the ONE there is bound to be equal love for everyone. In fact, in equal love the consciousness about the 'many' is missing. Equal love is a condition of *advaita*, when one sees ONE without a second. This understanding produced waves of great joy in me.

Immediately another question raised its head. In case it is so, then why should there be unequal love towards different persons in me or in other realised persons ? It only shows that I and many other realised souls are not established in unshakable *advaita*. We perhaps still live in *dvaita*. Immediately another situation flashed into my mind which reflected the position of *vishishtadvaita* and which appealed to me instantly as it became clear to me in the light of my psycho-analytical background. The whole thing happened like this. While I was reflecting on the idea as to why there was unequal love in me towards different persons, I asked myself, "What else is there in human beings ?" Apart from God, which can be said to be the Universal-I, there is the individualised-I, or the personal-I, or ego in everyone. This personal-I is bound by desires, ideas, thoughts, ignorance and many other illusions. Since the desires etc., of each individual differ, this ego in each one of us also differs. This personal-ego is often in opposition to the Universal-I or God. When the vision gets fixed on this personal-I of the people, unequal love takes place.

I was able to understand my behaviour immediately and also the behaviour of many other realised persons towards others. It was like this :

1. When my vision is fixed on the ONE in them, that is God, I love them equally. It is not equal love. It is, in fact, love for ONE. It is the same love.
2. When my vision gets distracted from the ONE in them and gets fixed on their egos, which are many, I often behave differently with different people.

It was now clear to me that I rejected the ego of the person and not the God in him. But as the persons understood themselves to be mere egos, they felt that I was not behaving with them with equal love. Thus, with the grace of my Guru, I understood this expression of equal love for all. I also understood that love and rejection for the same individual are quite compatible. To others my behaviour might have looked contradictory but there was no contradiction in it. The realised person is reacting to two realities within the individual—one is the Supreme

Reality, that is, God and the other is the false reality, that is, the personal-I. The whole thing can be understood from Figure-22.

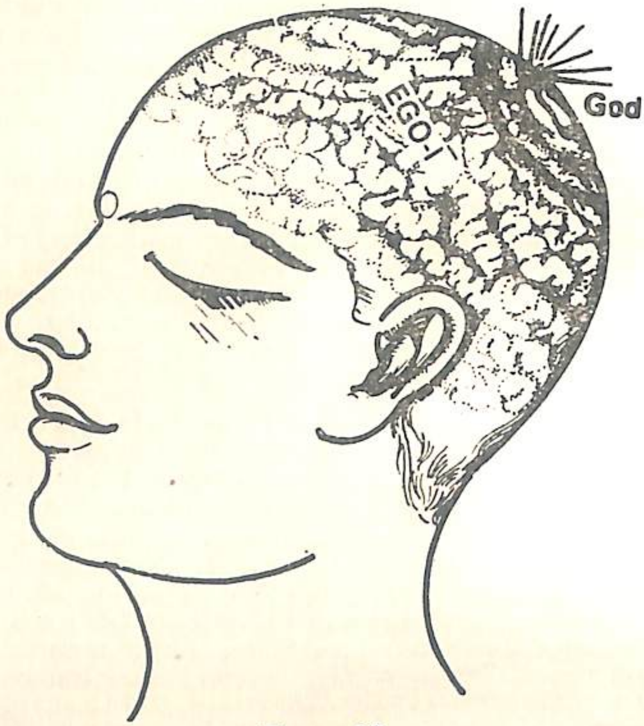


Figure-22

It was clear to me that in the ultimate position when a saint ceases to see two and remains in complete and unshakable *advaita*, he alone must be having equal love for everyone—the material and the non-material, the human and the non-human. I also felt that such a person must become unfit for any worldly work. Others who work in the world after the realisation of God must shift from *advaita* to *dvaita* off and on to work in the worldly realities.

The understanding was so obvious to me that it sent waves of joy in me. On that night I slept with a new knowledge of everything. Due to waves of ecstasy the sleep did not last for very long. I got up at about 2 a.m. I did not get up from my bed and kept on lying. As I again closed my eyes I found that the thick red-aura filled my whole inner being completely. Many thoughts, images of the persons and other material related with the world emerged in that light. I saw their utter futility and falsehood and felt completely detached from them.

I had acted as a witness to those mental phenomena even before. But it was a novel experience this time. It looked like a running show in a cinema—pictures emerging and vanishing having no relation with me. The light alone appeared real. 'This is the witness. I am this light. This light is *Shiva*. I am *Shiva*'. All this looked so abvious to me on that night.

I noticed a welcome change in me after the experience. Whenever I closed my eyes I found the whole world in me, that is, in my mind

appearing and vanishing like the specks in the air. It was the 6 by 9 inches area of my skull and brain which contained the whole of it and here also it was in the process of dissolution. The mind emerged with all its forces right inside me and after some show of force got weakened and repulsed inside. This was the process of *pralaya* or the great dissolution which had started in me after the opening of the *Shiva-Netra*. The *pralaya* of the world takes place inside the mind and not outside. Another noteworthy thing was that as I increasingly felt that the entire world resided in the 6 by 9 inches area of my mind, and right here and now, the hold of time and space also started vanishing on me. 'Whatever appeared to exist in the past is just here and now. And whatever appeared to exist at a distance is also just here and now.' There was a new feeling of liberation and it was altogether a new realisation for me. I must state here that on the spiritual path nothing can be imagined correctly without being experienced and realised. Even the greatest spiritual Masters cannot tell or imagine those spiritual experiences which they have not undergone themselves. While fully knowing this, I wish very much that the readers should be able to imagine what I have said in relation to the above process of annihilation of time and space, or more correctly, liberation of the I-sense from the bondage of time and space. Let me explain this process of liberation to them by taking one simple example. This may help them to have a better insight into it.

I was born at Rawalpindi Cantonment in 1935. Suppose I close my eyes now and see a scene of Rawalpindi Cantonment related to my childhood. In the context of time and space, the incident took place about 45 years back and at a distance of about 600 miles. But now the time and space do not look very material. I just find red-light spreading in all directions in my brain and in that light the scene emerges alongwith my face of the childhood. It is just happening in the area of 6 by 9 inches "here and now" having no relationship with time and space. Time and space are merely notions incorporated in the mind. But now I see that the whole scene represents falsehood as it is a part of the nerves.

Thus, I knew more and more that 'I am the light', 'I am the eternal reality.' I knew very clearly that many events and desires of the past births also would emerge like this in this light and vanish. The light alone would remain, that is, 'I' alone would remain since I am that light. *Shiva* alone would remain as *Shiva* is that light. I am indeed *Shiva* myself.

Bhagwan Baba in Delhi

There was a programme of Bhagwan Sri Sathya Sai Baba to visit Delhi from March 10 to March 16. This was the most welcome thing for me when I was already passing through the above mentioned experiences. I was extremely happy expecting further quick evolution in me. From March 11 to March 16, Baba came in the Talkatora garden for a public *darshan*. Huge crowds of devotees reached there daily for his *darshan*. I also remained there throughout this period. During this whole period my concentration generally remained where my Third Eye had opened. This was so spontaneous that I had no control on it. The time of six days passed in a state of Divine madness.

On the morning of March 16, it was announced in the Talkatora garden that Baba would be going back that day and there would be no more *darshan*. A wave of pain rose in my breast at the idea of separa-

tion. It was the same sensation of heart-sinking which I had felt while leaving Whitefield on December 29, 1977. The same feeling of sadness overwhelmed me.

I came back to my office with a heavy heart. Due to certain heaviness in my heart, I just sat in an easy-chair and closed my eyes to relax. As I closed my eyes, I automatically stuck to the mid-point between the two eye-brows and was aghast with the inward vision. The inside picture of Baba was turned into a flaming *Shiva-linga* with dark curly lines over it spreading in all directions. They looked just like His hair. I was bewitched at the inward vision. I looked at it continuously. Yes, the form of Baba had turned into the red flaming *Shiva-Linga.* I thought that it was the first form of the formless God. It was the first limited shape of the limitless reality. Other forms of God came much later. The *Shiva-Linga* is the first form. Baba had changed into His first and most original form, that is, the *Shiva-Linga*. In the context of the process of merger of my mind into light, I could interpret that the hair or dark lines over the *Shiva-Linga* represented the jungle of my mind or the world which was yet to merge into light. But it was also clear to me that considerable thinning of this mind had already taken place. It was clear that I was becoming complete light. A graphic illustration of the inner experience is given in Figure-23.

As I was not feeling well-adjusted in my office, I took about one month's leave in the late March to live alone, which, I thought, I needed very badly. On April 6, I left for Rishikesh to spend a few days there in the lap of nature and all to myself. I stayed in Rishikesh upto April 17. This was a life away from the world as I was all alone there and had no acquaintance. I did not make any acquaintance there as I wanted to observe myself how I felt if I lived a life all in my ownself without meeting anyone or talking to anyone. Deep rooted in me was perhaps the motive to rehearse for a future life which I felt would be lived alone after leaving my job. I followed a very simple time schedule at Rishikesh. I generally got up early in the morning. After some time, I went to the bank of the Ganges, took my bath there, and sat for *japa* for about half hour. While returning to my room, I took breakfast on the way. Then again I went out for lunch at about 1 p.m., and came back to my room and did some reading. In the evening, I again went outside generally on the bank of the Ganges and sat there for about one hour. While returning back to my room, I took dinner at a hotel. I slept quite early at night. I noticed that away from all the worldly connections and work, I felt better. But it did not mean that the process of 'ups' and 'downs' was not there. It continued and occasionally made me miserable. As I had learnt to live with it over the years, the misery did not bother me much. I had accepted emotionally that the process would take its own time to be completed and no one could do anything about it. I further knew it from my own experiences that it was taking me towards eternal liberation and stability. So, it was all happening in my utmost interest and due to the utmost mercy of the Lord on me.

When I returned to my office life on April 22, I again found myself in the same rut. I often felt a revolt in me against continuing in the office life. Quite often I took a tentative decision to resign my job and leave the office. Once or twice I even drafted my resignation letter. But every time I found that I became better after some time and did not resign.

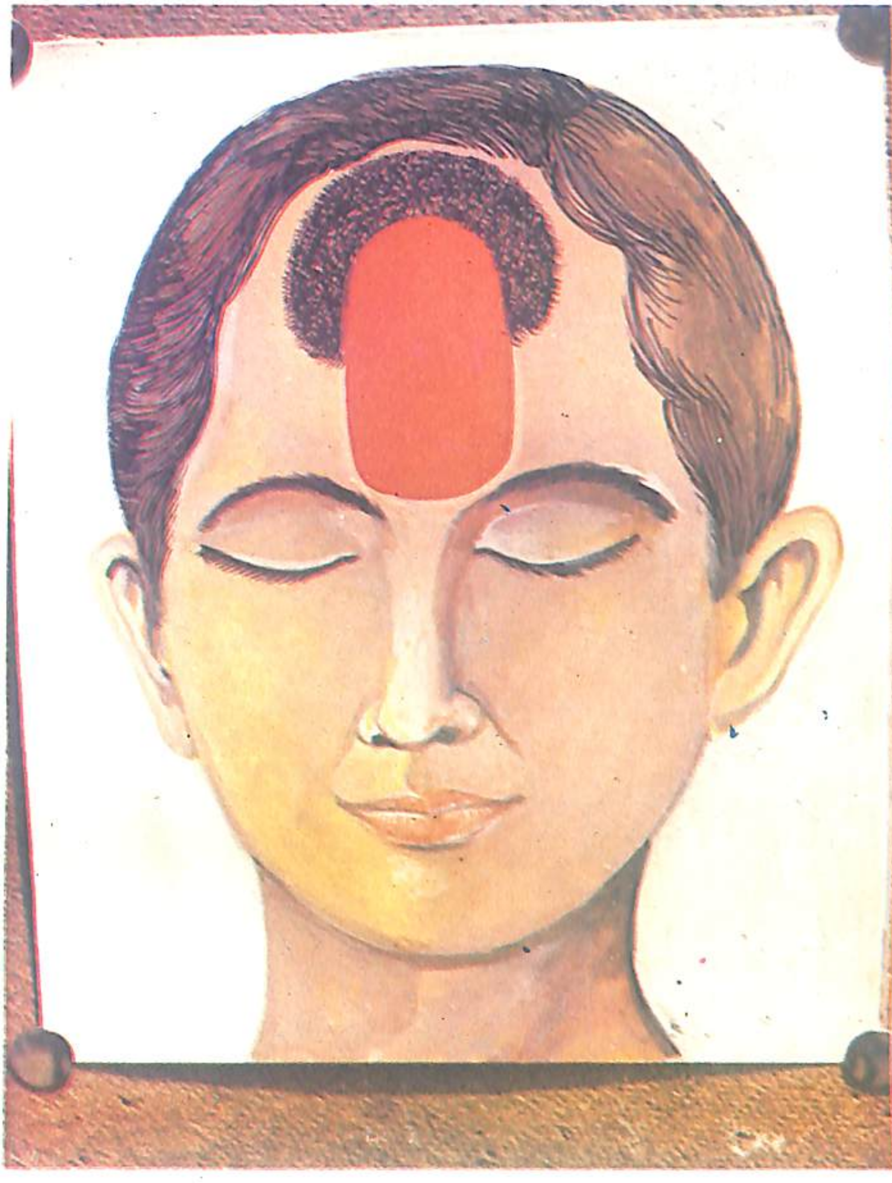


Figure-23

I generally argued with myself that I would resign only after attaining the age of 45, and for it I took the help of a dream which I got at Puttaparthi in January 1977. But, there was another reason also for not resigning immediately. After becoming better, I would always analyse myself and come to the most obvious conclusion that I drafted my resignation letter in order to leave the office life not because I had achieved the lofty state of *samadhi* and had gone away from the ordinary rut of life, but because I was still tormented too much due to the *Kundalini* process and I tended to lose my confidence and nerve at times. At heart, I very much wished that I should accept certain socio-official situations which created anxiety and disturbance in me in order to transcend them through the *Kundalini* process. This alone would quicken the pace of evolution in me. I would again remind the *sadhakas* of the *Kundalini* yoga, that once the *Kundalini* is activated as the grace of the Guru, then no danger can come to the *sadhaka*. Certain situations which look dangerous and create deathly anxiety should be accepted. The dangerous looking situations alone throw up a lot of mental dirt or negative nervous formations to the surface. The *Kundalini* quickly overcomes them thus taking the *jiva* out of their clutches. Through it, the *jiva* transcends those nervous bondages and definitely takes a further step towards liberation. Thus very often these dangerous looking situations should be welcomed. But as I write this, I know it is easier said than done and perhaps each *sadhaka* will choose for himself which situations he would avoid during the *Kundalini* process.

As I have already mentioned, I had enjoyed a period of comparatively more peace at Rishikesh than at Delhi. This was largely due to the fact that I was alone and met no one. I realised at Rishikesh that what I needed was more relaxation and rest and perhaps this is needed by all those who pass through the *Kundalini* process. With this background in view, I tried to have a fresh look at the *bhajan* activity which was started about two years back in our locality. I was realising of late that this *bhajan* activity was losing its original discipline and value, and instead, was becoming something which created conflict and tension. It would be better, as such, if the activity was stopped and I remained to myself more even at Delhi. So, after returning from Rishikesh, the *bhajans*, which used to take place in our locality, were stopped and the group which organised them in our locality disbanded on the first suitable opportunity. As this group had developed considerable material for holding the *bhajans*, it was decided that any individual who wanted to hold the *bhajans* on his own could utilise the material.

Another purpose of this step was to avoid any conflict and controversy with the *samiti* people who perhaps thought in a mistaken belief that we were organising some parallel organisation. I also decided that I would, henceforth, not enter into any discussion with any person about myself vis-a-vis *samiti* office bearers. I decided further that I would live in my own self thus avoiding certain workers of the *samiti* with whom there was any possibility to enter into argument. At the most I would only attend to those persons whom I had initiated to pursue the path of *japa* and meditation or those who occasionally came to me for some spiritual

discussion in order to become clear about certain points[2].

From June onward I got occasional glimpses of my increasing will-power. I felt off and on, but not always, that if certain thought waves concerning many mental and emotional formations rose in my mind, I was able to push them back or just ignore them by becoming a mere witness. I may like to point out that will-power is often attributed to the ego in psychology. This looks wrong to me from my experience. Ego has no will-power. It simply hankers after it. Its hankering after it shows that it lacks it. It keeps on gathering more worldly knowledge, more powerful positions in the society and more money etc., in order that it may feel more confident and should have more power. The whole process shows its impotence which is only hidden. The real will-power is an attribute of the soul or the consciousness. If the area of the mind is less and the area of the consciousness is more, one will definitely feel more confidence and will-power. The understanding of the highly learned people plays a trick with them. In order to have more power and confidence they keep on gathering more and more learning and wrapping it around their I. But in actual practice they find that they have become more nervous and have less will-power. On the other hand, the less educated and less-learned display more stability and confidence. The reason is that they have smaller mind and the area of their consciousness is more.

I was realising it increasingly that as the *Kundalini* was transcending the mind, the consciousness, that is the real-I, was emerging stronger. Further proof of it came all of a sudden one night. I went to my bed and closed my eyes. As I tried to peep inside, I found a sun of high luminosity shining at the mid-point between the two eye-brows throwing its powerful beams of light in all directions of the mind. The beams appeared as if they were powerful search-lights directed in the various hidden corners of my mind to bring to light the most hidden negative material to the surface in order to burn it, and further increase the area of my consciousness. That automatically would mean the decrease in the area of the mind and further strengthening of my will-power against the negative forces of the mind. It was further obvious to me that God is the eternal Sun of light and the source of all will-power. His light would burn the total mind and liberate the *jiva* from it and will absorb it in Himself thus granting the *jiva* also the total will-power. This elated me greatly.

I found from the various *Kundalini* experiences that when some such experience emerged I went into states of great happiness and also some expectation. But when after some time it was again substituted by some downward mental wave, I again tended to lose confidence and my will-power appeared to be very weak. This indeed represented the predicament

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[2]I, in fact, needed considerable rest and relaxation in those days. This is indeed the need of everyone who passes through the *Kundalini* experiences. The ways of the Almighty are strange to provide for the needs of his chosen ones. To fulfil my this need, the Lord put me into a strange situation. During those days I, on my own, avoided most of the worldly people and naturally they did not come to me. Some of the people, who were interested in spirituality and knew about my realisation, did not come to me because they felt I am a devotee of Bhagwan Sri Sathya Sai Baba, and they, in their hearts, did not accept him. Similarly, most of the devotees of Baba avoided me because I was not working under the guidance of the *samiti*.

Thus, I got the needed rest in abundance. I used to have a hearty smile at such a favourable situation created for me in such an unfavourable way !

of *Arjuna* in the battle of *Mahabharata*. When he got some small victory, he felt elated and perhaps he even forgot for a moment that the Lord was doing everything. But when he again was pushed back by the *Kaurvas*, he again got depressed and tended to lose confidence. The forces of the mind are indeed very strong and can throw back the *jiva* again and again and bring it to the brink of defeat. It is only the Lord who helps it to win the battle ultimately.

While passing through these experiences of occasional sense of victory and then a sense of retreat and defeat, an earlier experience again repeated itself in the beginning of August. I feel that this experience should happen to all those who pass through the genuine *Kundalini* experiences and opening of Third Eye. Further, this is the experience which will repeat itself a number of times, each time it will become of a higher and higher level, thus providing greater happiness every time on the one hand and a glimpse into the nature of *maya* on the other.

One night as I lay on my bed and closed my eyes, I immediately got stuck to the Third Eye. A powerful beam of light was emerging from that point. Immediately I felt that I am the source of all light. The total light was emerging from me and spreading into the upper portions of the brain. This light, as usual, was of deep crimson colour. Occasionally my attention got diverted into the upper portions of my mind. I would immediately see some worldly material objects—faces of people, physical bodies of human beings as well as animals, and other things emerging in that light, and I would uncontrollably utter, "It is all *maya*. I alone am the light and reality". Thus, I would immediately come back to the light and become light. The most surprising thing was that even those faces which once attracted me now held no attraction for me. I felt a sense of great elation, ecstasy and liberation. Psychiatrists and psycho-analysts talk of psychic freedom and psychic liberation without knowing anything as to what, in fact, liberation is. Had they known the real meaning of liberation, they would not have indulged in any 're-education' of the mind of the patients to cure them on the lines of mere sense-pleasure.

After another week, this very experience repeated itself with a still greater force. While I was feeling that I was merely light, I immediately realised that my body lying on the cot was also *maya*, and I had no relation with it! I immediately felt that this alone was the truth about my body also. The realisation was so intense that I immediately felt waves of joy. Waves of ecstasy rose in me and I found that my existence was everywhere in the world. I felt that the total light was emerging from me and all the human bodies and all the creatures in this world were moving into that light. Verily, they were moving in me. This was a great realisation which had happened to me for the first time. I knew at heart that with the passage of time I would realise that 'I am the total light of the world and I am not bound by anything. Rather I am limitless and boundless !'

The evolution was going on in me in a nice way. One day during the end of August, I was lying in great silence. I was not feeling any contact with the external world or environment I immediately became astonished at a couplet which was coming irresistibly at my lips again and again. The couplet in Hindi was :

Naa Koi Mera Roop Hai Yaaro,
Naa Koi Mera Naam,

Naa Mein Samay Se Bandha Hua Hoon,
Naa Koi Mera Dhaam;
Mein Hi Brahma Mein Hi Vishnu
Mein Hi Jag Kaa Palanhara.........

At the last word I became immediately wide-awake. What! This was the song of the eternal soul which had no connection with the worldly ego. The sentences when freely translated into English mean that, 'I have no form, I have no name, I am not bound by time, I am not bound by space. I am God who runs this whole universe...'

Oh ! I felt waves of ecstasy rising in me. And with ecstatic sobs, I was realising my own self. "I am *atman*, I am *Shiva*, I am *Satya*, I am *anandam*". These were the expressions which were emerging from within uncontrollably. And I was remembering my Guru and talking to Him like this, "Oh Guru ! it is all Your mercy. It is all Your compassion. It is Your grace. You have picked up a non-entity like me and given all this ! How can I describe Your greatness ?"

I knew in my heart that while this self-realisation is the only aim of human life, this reality of the 'self' and the universe perhaps cannot be seen without the grace of a perfect Master, a realised One and a *Siddha*. And how lucky I was that in my case God Himself had assumed the role of a Guru also !

I do not know why, but right from my adolescent days I had a constant feeling that I was cut out for some special purpose in my life. No doubt, I was a mal-adjusted child in the society and people often gave an expression to it through many sentences. Some people, perhaps out of courtesy, did not use very negative words but simply said about me that 'he is a philosopher'. But that meant the same thing that I was not well-adjusted with the world. Psychologically I realised that I suffered from inferiority complex which was indeed very deep-rooted. Otherwise, why should I think of doing some special thing not in tune with the general on-go of the society !

After the experiences of 1975, the feeling that I was cut out for some special purpose, got intensified. Now there was some basis for it which I had not known earlier. I also felt on this basis that those who suffer from the so-called stark inferiority complex are generally those who unconsciously pitch their aim of life as God-realisation, that is, the highest. Now, what-ever achievements they make in life would never come upto their unconscious aim of achieving the highest ! No wonder, they will feel inferior despite all their achievements in the socio-economic world. The first glimpse of the purpose as stated above also came quite quickly. After coming to Delhi in November 1975, I had initiated about half a dozen persons into meditation. Now, in September 1978, one of them spontaneously suggested that we should go out somewhere for about a week for intensive meditation and *japa*. The suggestion was well-taken by me as if I was waiting very much for such a thing to happen. A programme for *namasmarna*, *japa*, meditation and *bhajans* was chalked out and we seven persons left for Rishikesh on October 8, 1978.

It is my experience that once the Lord appears inside and takes the *jiva* into Him, then He does and plans everything in that human body. The outsiders feel that the person perhaps himself plans all this and they tend to give credit or discredit to him, that is, his name and form. They forget that the 'I' inside that person is now not of that person but

of the Lord. The Lord alone does everything ! I will elaborate this point in a subsequent chapter to explain this great secret of spirituality and a God-realised person. In the present context, I would only say that in this programme there was the Divine hand.

The programme was not very strenuous. It started right in the morning at about 4.30 a.m. and continued upto 9 p.m. with a five hour break in the middle. Seeing the persons who accompanied me, I never felt that the programme would be so successful ! It developed in the *sadhakas* not only the proper habits of doing meditation and *japa* in time, but also gave them some insight into the spiritual path and its meaning. To me it gave a glimpse about my possible future work in the religious field. It was the general feeling after returning to Delhi that perhaps everyone had gained something from the Rishikesh programme.

Now, I would again mention one experience which would convince the readers as to how everything is planned and executed by the Lord Himself in the life of a physical body whose *jiva* has been accepted by the Lord. After coming from Rishikesh, I had to attend an official programme at Patiala from October 25 to October 29. Right from November 1975, I had not gone to Ambala to meet my brother or to Jagadhari where my father and other brothers lived. In fact, my mental situation was emerging in such a way that I felt no pull in it towards anyone including them. The result was that despite their occasional requests, I had not gone there and very often had also avoided even writing any letters to them. This time I thought I might drop there for a day at each place on my return journey from Patiala. Consequently, I wrote a letter to my brother at Ambala that while returning from Patiala on October 30, I would come to Ambala for one day. On second reflex, I also added in the letter that I might travel by the Flying Mail which started from New Delhi at about 12.50 hours and then take a bus either from Ambala Cantonment or Rajpura for Patiala on October 24. But I indicated to him in the same letter that it was not certain, thus indicating to him indirectly that there was no need for him to see me at the Railway Station.

In fact, there was no idea to go by that train because my colleagues felt that journey by bus would be more convenient than journey by train. However, opinions changed on the last day and we took the same train from New Delhi. As I proceeded towards Ambala my nervousness increased for no visible reason. At Ambala Cantonment Railway Station my name was called on the public announcement system of the Platform. I came out of the compartment. A gentleman was coming towards me. He came near me and after confirming my name told me that the youngest son of my brother had died about theref hours before and I should accompany him. I took my luggage and accompanied him. There was no feeling of shock or anything like that on my face. But I immediately saw the Divine hand of my Guru in planning my tour to Patiala and even communicating to my brother the train by which I was to travel. I may point out that during the last two or three years, I was not very keen on going on office tours and I often avoided them. However, this time I immediately agreed. Further, I wrote to my brother quite unintentionally that I would come by that train. I now immediately saw that the moment, as everything else, was well-planned in that way. I may further point out that had I heard this incidence about the death of the child at Delhi, I might have not gone to my brother at Ambala, for, in those days, my mind used to work in a very strange way. I felt no emotions or connections with anyone. But this

brother had done a lot of service to me not only during the long period of my psycho-analytical treatment, but also during the early and very tortuous phase of my *Kundalini* process. From social reality point of view, it was necessary for me to be near him at that time of tragedy and pain. Possibly, I could not have argued in this fashion on my own during that period. But it was the Lord who had taken over this human body of mine, and He knew that this body had to perform certain social duties also. So, He planned everything in such a way that I should be by his side in that moment of crisis. So, I was there by his side at the right time when the body of the child was being taken to the burial ground.

I daily attended my programme at Patiala, reaching there in the morning. But I daily returned back to Ambala in the evening. I stayed there for thirteen days. My brother was able to bear the shock quite early, but his wife had completely broken down emotionally and was in a state of great suffering due to the separation of the child permanently. During those thirteen days, I mostly attended to her and talked to her so that she could bear the pain of the permanent separation of the child. After full thirteen days, I again returned to Delhi despite their insistence that I should stay there for some more days.

It was difficult for me in those days to adjust in any family atmosphere. So it was very astonishing how I stayed there for those thirteen days. The more astonishing thing was that why did I not agree to stay there for two or three more days despite their insistence on it. I indeed appeared even curt while not accepting their requests. After coming to Delhi, one day I was lying in a state of silence, and thinking on the same question. A thought came to me. When I was in deep trouble during the early phases of the *Kundalini* process, I requested my brother to accompany me to Puttaparthi to see Baba. His wife did not wish that he should go with me. She indeed created unnecessary fuss over the whole issue. Ultimately, she agreed to his going to Puttaparthi with me. While I wished to stay for a somewhat longer period at Puttaparthi, my brother did not, perhaps due to the instruction from his wife to return early. The brother was able to spare only thirteen days for me. Then, was it due to that service of thirteen days which she permitted to my brother to render me at Puttaparthi that the Lord sent me there for thirteen days only? This was a strange interpretation which struck me from nowhere. Whether it was right or not, my own understanding is that anybody who serves a person passing through the Divine process of *Kundalini* gets back the reward of his service from the Lord in one way or the other.

As more and more change was coming into me, my social life was coming to an end. In fact, my behaviour had become so out of the normal that it was not according to any accepted social norms and understanding. The inter-personal relationships were becoming more and more non-existent for me. No wonder, it often irritated many people, especially my old acquaintances and friends. They were not able to understand anything except this that I deliberately rejected them or ignored them. I had no intention to reject anyone but I was helpless before the change which was taking place in me automatically and disconnecting me from the social reality outside. One day, three or four old friends, who were close to me once and now had drifted away considerably, came to see me. They were chatting with me in the old fashion despite my abnormal looking behaviour towards them. Somehow

or other we came to their names and forms. I told them that they do not represent truth. One person who had possibly placed his ego more firmly against me due to certain frustrations, shot back, "If we are false then what are you ?" I told them, "Whatever is visible to you in me—my body, eyes, ears, nose, legs, etc., is all *mithya*. Whatever is understandable to you in me—my name, my designation, etc., is also false. But I am not all this. I am that reality which is not visible to you with these two eyes. You are also the same reality. The only difference is that due to His mercy I know it and you do not know it". I explained to them that this was the reason why my relationship with the world was undergoing change. Even if someone is a king, I know that it is not truth. You judge the king on the level of ego understanding, so you feel a different relationship with him. But my attitude would be quite different towards him. The truth, I explained to them, is perfect in itself and remains unattached and uninfluenced by any of the visible things in the world.

They seemed to understand my point of view. Sensing this, I told them an incident from my life to clarify my point of view in relation to my behaviour, "As a high school student, once I saw a science exhibition in a school. One of the simple items in the exhibition looked very interesting. There was a card-board and over it a number of small pins were playing *kabbadi*. They were dancing here and there without any obvious source of their movement. I was amazed for some moments. Then I was able to understand the whole thing. I found that a big sized card-board was fixed between two tables. The front side of the space between the two tables was covered up with a cloth. And behind this cloth, under the card-board, was sitting a boy with two magnets in his hands. With the help of the magnets, he was playing the small pins against one another as if they were playing *kabbadi*. As soon as I was able to understand this, my whole attraction towards the play on the card-board changed. I did not feel any attraction for it and I looked indifferent to it. Similarly, when one gets the direct vision of the Lord due to His mercy, one immediately comes to know of the whole reality. One does not feel any attraction or curosity for the things happening in this world. Naturally, one's behaviour changes towards the people and their so-called great achievements."

I explained all this to make them understand why my behaviour was not normal according to their standards. I felt after this explanation that they perhaps understood my position a little better.

The month of December was coming to an end. The evolution in me was going on with a great speed. After December, I started soaring higher and higher. But I also entered a second phase of *Kundalini* process which proved to be as painful as the first one described in the foregoing chapters, especially chapters III, IV and V. The experiences which emerged were extremely amazing. Many of them definitely belonged to my past birth. They hurled me into a higher stage of spirituality. I would narrate the further evolutionary process and many such experiences in chapter-X onwards after carrying out some theoretical discussion about the *Kundalini* process and the various spiritual practices in the next two chapters, respectively. Those who are not interested in the theoretical understanding of many aspects of *Kundalini* process, and merely wish to continue with the story of my evolutionary experiences, can straight-away start with chapter-X onward.

CHAPTER-VIII

The Divine Process of Kundalini And Its Understanding

Before I proceed further with the historical narration of my evolutionary experiences I feel that I should digress a little from this theme and take up the important subject of *Kundalini* process itself and discuss it in the manner of a textbook writer. This is my firm opinion that in the not too distant future, this knowledge about *Kundalini* is going to be increasingly helpful to many persons who would, under the Divine will of Bhagwan Sri Sathya Sai Baba and many other saints, pass through this process throughout the world in order to become instruments of the Divine to spread the message of spirituality and eternal religion, that is, *Sanatan Dharma*.[1]

Throughout my struggle between life and death on the one hand, and sanity and insanity on the other, I continued to observe myself very closely and tried to take note of the facts connected with my psycho-physical disturbances and analyse them. This was partly due to my desire to come out of the trouble through understanding everything and partly due to the long periods of habit-formation during the process of my psycho-analysis. These observations helped me to notice numerous aspects of the Divine phenomenon which was going on in me and which I would describe as the Divine Process of *Kundalini* or simply as the *Kundalini* process. I was able to observe that most of the mental diseases, which the modern medical science knows, appear in the *Kundalini* process at one stage or the other. I was also able to observe that while the *Kundalini* process was quite different from the process of psycho-analysis in the sense that the former admitted no human interference, there were also certain resemblances between the two. There were numerous other observations which were interesting and which could be very instructive for the modern profession of psychiatry. For the sake of clarity, I would divide the chapter under the following main sections.

A. Arousal of *Kundalini*
B. The *Kundalini* Process : Its Understanding and Acceptance
C. *Kundalini* Process and Psycho-Analysis
D. *Kundalini* Yoga as *Maha Yoga*

Section—A

AROUSAL OF KUNDALINI

The arousal of *Kundalini* and the various accompanying phenomena are so bewildering and new for a person who has been suddenly

[1]It is generally believed that *Sanatan Dharma* has a reference to the Indian religions, especially *Hindu Dharma*. This appears to be a mistaken belief. *Sanatan Dharma* refers to that ancient-most religion whose origin even is not known. The religion is the result of direct experience of the unseen God. *Jiva* and God are the two realities, and they provide the basis of *Sanatan Dharma*. As Christianity, Islam, etc., also base themselves on the same realities, they, as such, very much represent the same *Sanatan* or ageless religion of God, re-established in later times. Therefore, there is no basic difference among them.

caught into it that it is almost impossible for him to understand it intellectually. In fact, it is beyond all intellect and is not amenable to any ego-reason. The causes and roots of this process lie in the invisible world of spirit. The mind and ego, which are generally made on the basis of visible sense-material, can never have any reach to it. In fact, many modern educated persons may laugh at this whole process, in view of their illusion about the infallibility and limitless understanding of their own egos. Keeping this reality in view, the ancients who had a complete knowledge of *Kundalini*, seldom gave out the secret of *Kundalini* to merely intellectual seekers. They have always been wary of the reactions of the worldly men whose egos laugh at the spiritual knowledge in order to conceal their own ignorance and smallness!

Despite all this, if I am giving this knowledge here, it is because the time perhaps has come to disseminate it to the restlessly searching minds which have tasted all kinds of affluence and material joys and yet have found nothing in them. This knowledge is indeed meant for such disillusioned people who are still left with some spark in them to experiment with new things to find out the meaning of life. I am convinced beyond doubt that many modern minds are indeed in a state of emotional readiness to know new ideas in order to experiment with them for finding something which quenches their thirst.

The world-wide interest in religion and especially in the various techniques of meditation has a deep-rooted significance. It shows the signs of the time on the one hand and also that some kind of saturation point of disillusionment with material affluence and sensual pleasures has been reached in many parts of the world. This holds the promise that the kingdom of God and true religious knowledge is going to be established again in all parts of the world in the near future. It is also for this reason that I am discussing this subject in the following pages. I would discuss this topic in simple and theoretical setting so that the readers can at least understand that the phenomenon is highly genuine and the saints and sages since ages have not pursued the path of spirituality in vain. I would divide this section into the following sub-sections.

1. Arousal of *Kundalini*—the initial shock
2. The genuine arousal of *Kundalini* and fake arousal of *Kundalini*
3. The various symptoms of *Kundalini* arousal

1. Arousal of Kundalini—The Initial Shock

Kundalini is the Cosmic Energy of Cosmic Consciousness (*Shiva* or God) which, like the Cosmic Consciousness Himself, pervades the entire Cosmos, and like the Consciousness, is embedded in each particle of the universe. It is through this *Kundalini* or the Cosmic Energy that the entire drama of creation, maintenance and destruction is being played in the visible material world by the eternally self-existent Cosmic Consciousness. This energy in its totality and the Cosmic Consciousness (*Shiva*) in its totality lie hidden in each human being also. In volume-I, on Psycho-Analysis and Meditation, I have tried to clarify the difference between the individual consciousness and individual energy on the one hand and the Cosmic Consciousness and Cosmic Energy[2] on the other. While the individual consciousness and individual energy in each individual (or in

[2]To use western psycho-analytical language, the individualised energy can be described as the individual libido and the Cosmic Energy as the Cosmic libido.

each particle of the universe) can be understood somewhat by the intellect, this idea of total energy and the totality of Consciousness lying hidden in each individual (or in each particle of the universe) is very confusing. How the totality of anything can lie in one individual and the totality of the same thing can lie in another individual ? This is not clear to us on the basis of what we call rationality or reasoning. This is indeed the secret of Cosmic Consciousness or God. It is always full in its purest form (the individual consciousness is the impure or bound consciousness). In the realm of spirit if you subtract the full from the full it will remain full. If you add full into full it will again remain full. Mathematically speaking, it looks wrong. But no mathematical formulae are applicable in the realm of spirit. No intellectual calculations are valid in the realm of God.

In order to proceed further, let us accept as a principle of faith that it is so. This *Kundalini* principle, as has been stated above, is the eternal principle rooted in everything in the universe. This *Kundalini* lies in slumber at the base of the backbone in each one of us. This is normally not available to the bound consciousness or to the individualised consciousness in us. This is not at our command. This is at the command of the Cosmic Consciousness or God (or God-realised Guru—God realised Guru is not a physical body but pure consciousness) Who remains in the formless state at the *Brahma-randhra*, and in form at the *ajna-chakra*, the sixth centre of consciousness lying at the root of the nose or mid-point between the two eye-brows. It is this *Kundalini* which can get activated some day in us and transform the matter into spirit. This is again a statement which may appear confusing to the readers.[3]

The arousal of *Kundalini* is like a big earthquake when everything in the personality of a person is shaken and many things in it fall like pins. It is indeed difficult to convey it. Suppose one is living in the tenth storey of a building and the whole building is uprooted and falls suddenly! Something similar happens in the personality of an individual, the day his *Kundalini* gets activated. The day the *Kundalini* is aroused, the very roots of the individual personality which start from the *Brahma-randhra* are broken or removed. The very foundations of the "I" which a person feels to be, are shaken. The sense of "I" goes into such a turmoil that one simply feels lost. The experience is indeed fearful.[4]

The basic reason for this is that the day the *Kundalini* is aroused a most basic nervous breakdown takes place. Let us understand it more clearly. There is a small point located somewhere in the skull on the path of the *sushumna*. This point is known as *Brahma-randhra* and is

[3]It only means that the bound-spirit is freed from matter and ideas connected with matter. It frees the spirit from all notions which flow from "Five-elements", and their various combinations. However, it must be noted clearly that the arousal of *Kundalini* (or the Cosmic libido) immediately causes a classical nervous breakdown. If the arousal is well-controlled by Guru/God inside then the person will emerge as a great saint—the embodiment of pure consciousness. If it is not controlled by Guru/God, then the person may become a paranoid wreck suffering with many delusions and incurable depression.

[4]When *Kundalini* gets activated, the two nerves of *raga* and *dwesha* covering the *Brahma-randhra* have to break. In certain cases, the nerves may break down first due to some crisis as it happened in my case and the *Kundalini* is activated as *Guru-Kripa* or *Guru-Tattwa*. In other cases, it is activated first and then immediately the two nerves break down. In certain cases, the actual fact of *Kundalini* arousal may initially produce tremendous sensations of pleasure but they are momentary. Soon the suffering of the individual starts.

considered as the gate to God. God-realisation means that the individual soul reaches this point in order to merge into God. This point, in the normal process of the development of the child in the social-material world, gets covered with nerves. In fact, the social-material personality of the child gets roots from these nerves which are formed at the *Brahma-randhra*. Naturally, the roots have to be removed from this point if one has to realise God. When Lord Jesus Christ said, "Except a man be born from above, he cannot see the kingdom of God", He was indeed referring to this phenomenon. In modern psychological language, a most basic and classical nervous breakdown must take place for any genuine God-realisation. A stage of intense suffering is a must in the successful consummation of any *sadhana*. Those who claim God-realisation through *sadhana* without undergoing the fearful experiences of nervous breakdown might be telling falsehood to the people. It does not mean that all people would pass through an equal amount of sufferings.[5] It is quite possible that those who are practising meditation in *ashrams* under the guidance of a Guru might become able to dissolve much of the sense-mind having such items as greed, lust, attachment, anger and pride, etc., before the *Kundalini* arousal. In their case the suffering at the arousal of the *Kundalini* might not be of very intense nature.[6] But those who are practising meditation while living in a society and keep all their anger, jealousy, pride, lust and attachment intact, have to suffer more when the *Kundalini* is aroused. To me it looks clear that the suffering in an individual after the correct arousal of *Kundalini* is most probably in direct proportion to the amount of mind-stuff still not cleansed in meditation by the *sadhaka*. The *Kundalini* cleanses this mind-stuff and slowly and steadily frees the *jiva* from the mind-stuff and thus takes it towards the *Brahma-randhra* in order to merge in the Supreme.

2. Genuine Arousal of Kundalini and Fake Arousal of Kundalini

The arousal of *Kundalini* is always sudden. In certain cases, it proves to be abortive while in certain other cases it proves successful and leads to the final consummation of the spiritual principle of life. In such cases where it proves abortive, the person is broken from the roots, he generally remains in great bliss and spiritual ideas for a few days, and then suffers the severest of depression, goes into uncontrollable hallucinations and delusions, loses the sense of reasoning, and becomes a mental case for a long time to come or even permanently. In the latter case also, the man suffers much mental trouble but slowly and steadily absorbs the religious experiences properly and never loses his sense of reasoning. For the sake of clarity in understanding the language, I would describe the successful arousal of *Kundalini* as the "genuine arousal" and the unsuccessful arousal of *Kundalini* as the "abortive arousal" or the fake arousal. The expressions 'genuine' and 'fake' have been coined only to depict the end result of the two arousals—in the former, one emerges to be a great spiritual genius or a philosopher or a savant while in the latter

[5]On the basis of my experience, I feel that a person who proceeds on the meditational path without taking proper initiation from a God-realised Guru, and who, under the influence of modern education, puts a lot of junk in the form of social, economic and other philosophies around his *jiva*, tends to suffer more intensely in case his *Kundalini* gets activated.

[6]It is believed that those, who follow the various steps of yoga given by Patanjali, suffer the minimum as they are able to accomplish the cleansing process to a large extent on their own.

case, one becomes a mental wreck and often suffers with paranoid depression.

The most basic difference between the genuine arousal and the fake arousal relates to the state of mind which emerges after the arousal. While the initial experience may be identical in both the cases, in the genuine arousal, there would soon emerge a process of "ups" and "downs"—a process of alternate suffering and relaxation which would be automatic and internally controlled. In the false arousal, one would generally, though not always, go into a state of great ecstasy for some days, speak profound religious words and then would go into a state of great depression and suffering not to return to stability or relaxation automatically.

It is difficult to answer the question why in certain cases the arousal proves abortive and in other cases it proves successful. However, to my mind, the two main reasons relate to :

(a) The state of internal cleanliness
(b) The grace of Guru/God

All the religious scriptures lay great stress on internal cleanliness and purity of heart for all kinds of genuine spiritual experiences. Cleanliness of heart indeed refers to the physical and biological purity in the first instance and then the purity of thoughts and mind in the latter instance. The mental purity includes many things. The thoughts which revolve around sex, lust, greed, pride, jealousy, hatred and anger etc., are considered to be impure thoughts. Insincerity, hypocricy, untruthfulness, exhibitionistic tendencies, all represent the unclean part of the mind. So, all religions exhort, in the first instance, to rise above these things while following the spiritual path. A high state of cleanliness assures that the arousal of *Kundalini*, if at all this takes place, will be successful and hence genuine.

The second main condition of the successful arousal of *Kundalini* lies in the mercy and grace of God/Guru. *Kundalini* is His *Shakti*. He can control its movements. It may be pointed out that *Kundalini* is the greatest force in the world—in fact, it is the force behind all the forces in the world, and no one can control its movements in the world except God or a God-realised person who, in fact, is God. The speed of *Kundalini* is more than the speed of light. It can break everything in a matter of moments. If the Guru activates it in any particular person through His *sankalpa* and mercy then it would never be abortive and it will come to a successful consummation granting eternity, knowledge and immortality to the person.

I have no doubt in my mind that more than the first condition of cleanliness, it is the second condition of grace which is responsible for the success in this otherwise dangerous path. I can say that I was perhaps more clean in 1964 when my *Kundalini* arose all of a sudden and broke me completely. It was a case of abortive arousal. In 1975, when it rose again, I think, I was less clean comparatively, because during those days, under the influence of psycho-analysis, I considered sex, greed, lust, jealousy, hate, violence, etc , to be all genuine traits of human character and hence right. My thought-processes often revolved around those aspects of life incorporated in me through the process of psycho-analysis. However, this time the extreme mercy and grace of

the Guru was on me and the arousal of *Kundalini* became a successful venture.

I do not say that while proceeding on the path of spirituality one should abandon the path of cleanliness. But I must say that at every step one should yearn and weep for His mercy and grace. One should continue with one's efforts but should often pray to Him for His mercy. One should not, I again warn, conclude that efforts are meaningless. Efforts are a must although in themselves they can do nothing without His grace. Efforts are a must in the sense that they attract His grace and everything then gets finalised successfully. It may be stated that His grace comes, more or less, in direct proportion to the efforts one puts in on the spiritual path and yearns for liberation.

Bhagwan Sri Sathya Sai Baba has written that every religion promises the gift of grace in the cleansing efforts[7] to persons who genuinely strive for God-realisation.

3. The Various Symptoms of Kundalini Arousal

The arousal of *Kundalini* is sudden some day. On the basis of my experiences I feel that it is certain that the person in whom the *Kundalini* gets activated knows automatically that it has got activated. A religious or spiritual passage gets opened and the person immediately senses it beyond any doubt. Moreover, he also starts having certain religious expressions of very profound nature at his lips automatically. Even in those cases where the arousal of the *Kundalini* is not very correct and the man suffers mental breakdown without properly absorbing the religious experiences, the person knows that the religious experiences have taken place. Although his opinion looks to be most abnormal to others, yet it is his opinion which is most genuine in such cases. His opinion should be relied upon despite the fact that he may lose his senses permanently in the subsequent days. The psychiatrist who seldom relies on the opinions of the patient does so out of his intense ignorance about the real causes and nature of mental diseases.[8]

Thus the opinion of the person itself is the major symptom of *Kundalini* arousal. Apart from this, there are various other symptoms of genuine *Kundalini* arousal which should be noted. I am giving them more pointedly here for the simple reason that they may be understood more clearly by the readers. It is my impression that there are many cases of *Kundalini* arousal both fake and genuine. Even in the genuine cases, the persons remain in doubt as to the nature of the experiences and often consult quacks in this matter and come to harm. A knowledge of the following symptoms would prove useful for them and also for the practising psychiatrists who are prone to take quick decisions and thus spoil the lives of some genuine spiritual persons.

(i) Quick concentration at the mid-point between the two eye-brows. It is automatic and takes place without any conscious efforts. A twitching sensation may also occur again and again at the same point.

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[7]Kindly see, *Sathya Sai Speaks,* volume—VII (Whitefield : Sri Sathya Sai Education and Publication Foundation, year not given) p. 27.

[8]The causes of mental diseases generally lie beyond mind. The imbalance in the three *gunas*, that is, *sattwa*, *rajas* and *tamas* and the consequent disturbances in *prana* or energy create mental diseases. Behind them lies the desire of the *jiva* to have some kind of religious experience.

(ii) Burning sensations in the eyes as if some magnetic pulls are taking place in them.

(iii) An increased rate of pulse-beating.

(iv) Disturbance in the breathing system. The rate of breathing goes up.

(v) If both the nostrils are working almost equally at all the times, the *Kundalini* should be generally taken to be aroused.

(vi) The tongue is coated white as if the white thick saliva keeps covered it all the time.

(vii) Quite often in the early stages one feels that there is some force which is going upward through the backbone and one has to make efforts even to pass off urine as often it does not come down easily.

(viii) Quite often one would clearly feel the waves moving up the backbone in a rythmic fashion like the movements of a snake[9] shaking the spinal column in very clearly perceptible motions.

(ix) There is some pressure on the nerves near the *Brahma-randhra*.

(x) There is no voluntary control on weeping or laughing. They take place automatically with the process of ups and downs.

(xi) One generally finds a red-aura spread throughout the brain when one closes one's eyes and tries to concentrate inside.

(xii) Apart from the above symptoms, occasional depression, loss of hunger, loss of confidence, restlessness, fear of death, fear of insanity are certain other symptoms which may emerge very quickly. However, the most important indication of the genuine arousal of *Kundalini* is that after each bad state of suffering, the person should automatically shift to a state of peace, bliss and stability. The bad and good states emerge alternately and automatically in *Kundalini* process.[10]

The above stated are some of the major symptoms which I noticed quite often during the early stages of *Kundalini* arousal in me and I feel that in many cases of genuine *Kundalini* arousal they should appear in a more or less similar fashion.[11]

[9]It is not necessary that in all cases the *Kundalini* movement in the backbone should appear like the movement of a snake. It is stated in certain writings on *Kundalini* that the movement of *Kundalini* can also be like that of an ant, or a bird, or a monkey or a frog. Please see two good articles on this subject by Prochetas in the magazine section of *The Statesman*, July 31, 1977 and August 21, 1977, respectively.

[10]They were the symptoms in my case and I feel they should be symptoms in other similar cases with possible minor alterations here and there. However, there are books which also enlist certain other symptoms of *Kundalini* activation. For example, see (i) Swami Vishnu Tirth, *Devatma Shakti (Kundalini)—Divine Power*, 4th ed. (Rishikesh : Yoga Shri Peeth, 1974) pp. 79-105 and (ii) Swami Shivananda, *Kundalini Yoga*, 6th ed. (Shivanandanagar, Rishikesh : The Divine Life Society, 1971), pp. xx-xxi.

Another thing which should be noted in this regard is that one should not conclude on the basis of only one or two of these symptoms that *kundalini* has become active in him. Quite a few of the symptoms noted above should be there to draw such a conclusion,

[11]I do not know if there is any special symptom or indication in case the *Kundalini* becomes active in a woman. I feel that the broad pattern of symptoms should be similar in men and women. However, I noticed in the case of two women, that when their spiritual passage got opened inside and *Kundalini* got activated, they came in my dream or the dream of someone else in one of the forms of *Shakti*, like *Lakshmi*, *Durga*, etc.

Section-B

KUNDALINI PROCESS : ITS UNDERSTANDING AND ACCEPTANCE

The *Kundalini* process is a most painful operation for spiritual rebirth. When it takes place, almost everyone thinks that the person would not be able to bear it. Death appears to be a certainty in many cases. However, it looks that with the passage of time the person understands it slowly and slowly and accepts its pain and suffering in expectation of better things to come in life. Its various aspects also start becoming clear to him. An understanding of those aspects is important in the *Kundalini* process.

For the sake of clarity and logical understanding, we shall discuss this section under the following three main sub-sections.

1. The process of ups and downs, the process of unmaking and remaking.
2. The expansion of consciousness and the contraction of mind.
3. The automatic emergence of new spiritual 'I' and the knowledge connected with it.

1. The Process of Ups and Downs[12]

A genuine case of *Kundalini* arousal is in the grip of veritable hell during the initial five or six months. The states of confusion and bewilderment are so intense that they are beyond the reach and understanding of any intellect. The fears of death and insanity are very acute. The reason for such a situation is that the mind organised on the old ideas and formations is shaken completely and gets disorganised due to the arousal of *Kundalini*.

It is not that one is not being saved during this phase by the Divine. One is being saved. After periods of most intense suffering one is brought to a state of relaxation for a few hours so that one can bear the further trouble which is bound to take place repeatedly. However, during this period of 'initial earthquake', one is so much engrossed in the life and death struggle that one does not take much notice of it. One does not recognise that this is the quality of this process that one would come to a state of relaxation automatically after some period of intense trouble.

It is only slowly and slowly that one starts recognising that the process is automatic, highly regulated and well-controlled from within. One has to fluctuate in it from good to bad, from bad to worse and from worse to worst position and then all of a sudden one would come back from the worst state to a state of cheerfulness and relaxation. During the initial stage, one cannot see the other intricacies of the process very much. One can at best understand only this much that it is a process of "ups" and "downs". However, with the passage of time one recognises certain important secrets about this process. For example, I was able to notice that the 'up' and 'down' phases appear automatically due to the fact that the inner Guru and *maya* (mental stuff) catch hold of the *jiva*

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[12] I am giving these observations on the basis of my experiences. It is quite possible that the experiences might vary somewhat in other cases. However, my feeling is that they should, in their broad pattern of emergence, take place as they have taken place in my case.

alternately in this process. When *maya* catches hold of it, *Kundalini* keeps on rising ferociously, and tends to burn the *maya* from around the *jiva*. This causes a lot of suffering. When the suffering becomes completely unbearable for the *jiva*, the Guru, who is always sitting inside and watching the whole drama, immediately catches hold of the *jiva*, thus providing His own contact to it. This brings an abrupt and unwarranted change in the state of *jiva* and it feels peace, stability and bliss. Thus emerges the 'up' state.

Normally speaking, this understanding should give some courage to the individual who has gone into this process. But this does not happen. One forgets all about the nature of the process during the "down" phase. The intense deathly experience brings out weeping and crying uncontrollably. One has a tendency to run to saints and quacks to seek their help to come out of this trouble. One runs for one's life (the life of the ego which one considers oneself to be). Even some of the books which tell that this process would be like this and no harm would come to the *sadhaka*, do not assure much during the 'down' phase. Similarly, even the assurances of great masters who have themselves passed through this process that no harm would come to the person fail to produce any relief during the 'down' phase. The reason is that the "I", which one considers oneself to be, is uprooted again and again and looks like dying.

With the passage of some more months one becomes further clear about the process of "ups" and "downs". One clearly recognises that right from the day when *Kundalini* got activated, it captured the whole mind for repairing and renewing it. One recognises clearly that the whole mind gets intoxicated and heavy off and on and "some destruction" and "some reconstruction" takes place. One can clearly see a great activity going on in the nerves. Resettling of nerves, recharging of brain cells, drilling and boring processes in the brain, and re-arrangement of certain things in the brain are clearly observed. One may notice the following further points.

(i) That one is rigidly caught and controlled at the mid-point between the two eye-brows[13] where the Third Eye is located.

(ii) That waves of fire and *prana* often appear rising up from mid-point between the two eye-brows (more often they appear rising up from the base of the backbone). They often rise up to put pressure on the various nerves which lie under the *Brahma-randhra* and which contain the "I" sense or ego-sense. They generally produce great suffering and pain.

(iii) That one (the "I" in an individual) often weeps at that stage of great suffering.

(iv) That when the *Kundalini* or this *prana* looks like rising up from the base of the spine, one finds the zig-zag fine movements of *prana* taking place in the backbone.

(v) That after some time of suffering, (initially it may last for two, three, or even more days, but afterwards the time lessens perhaps due to the fact that the passages through which the *Kundalini* passes become more clear and perfect), an automatic period of relaxation emerges which brings good cheer to the individual.

[13]This is the place of Guru and His grace.

(vi) That during the 'down' phase one feels that one has no chance of survival and during the 'up' phase one feels that the trouble has gone for ever and would not occur again.

Thus, slowly and slowly, one starts understanding this process of 'ups' and 'downs' and knows that no human authority can intervene in it. Partly out of understanding and partly out of helplessness one thus surrenders to it and accepts it emotionally.

2. The Expansion of Consciousness (the Spiritual-Self) and the Contraction of Mind and Ego (the Individualised Personal-Self)

Slowly and steadily, with the passage of time, one becomes more clear about the process of 'ups' and 'downs'. One starts recognising that this process is not merely a process of 'ups' and 'downs' but much more. It is a slow but sure journey from the *sthula* (gross) level of existence to the *suksham* (subtle) level of existence till one reaches the final 'Truth'. The process keeps on removing cover after cover of ignorance and introducing new aspects of real knowledge at every step. It keeps on bringing a slow and steady change in the vision.[14] One gets occasional glimpses of one's spiritual reality and indestructibility. One indeed sees that a state is emerging which is a state of blankness having no idea, thought, image, conflict or tension. One recognises that one is that state only and not the mind or the world which is visible inside. One sees the mind being transcended slowly and slowly. One sees it very clearly that one is undergoing a battle which is nothing but the battle of the spirit and the matter, battle of the soul and the world, battle of the consciousness and the mind, battle of the world unseen and the world seen. One invariably recognises that the *Kundalini* process is nothing but the gift of the Lord which helps the former to win over the latter. It is through this process that the *Pandavas* (the qualities of the spirit) win over the *Kauravas* (the qualities of the mind and the ego).

This also starts becoming clear that it is this *Kundalini* or the Power of God which grants us immortality, eternal life, knowledge and light by removing ignorance and darkness. One also understands that this battle can be won not by one's own efforts but by the grace of the Lord

[14]In the yogic language, there are four bodies or *shariras*. They are the *sthula*, *suksham*, *kaarana* and the *maha-kaarana shariras*.

Most of the physical sciences and the numerous concepts related to them generally deal with the *sthula* reality, that is, the most gross reality. Such ideas as reliability, validity etc., are generally applicable to things related to the *sthula jagat* or the gross world. They may also be related in a very minor way to the *suksham jagat*. But they have no connection with the *kaarana* and *maha-kaarana* existence as even the mind, the intellect, the senses etc., cease to exist there for proper understanding.

It may be pointed out that in the spiritual and cosmic realities, the more visible is less real. The *sthula* is more visible but less real than *suksham*. The *suksham* is less visible than the *sthula* but it is more real. Similarly, the *kaarana* is almost not visible but is more real than the *suksham*. *Maha-kaarana* is absolutely not visible but it is the most real and true because it has an eternal existence.

To clarify it with a small example, suppose a person comes to me. It is the most visible part, that is, the body which comes to me, but on enquiry I find that a particular idea in the mind, which is not visible, has brought that body to me. Thus the invisible idea in mind is more real than the body. This idea and mind also work (and their working is noticeable through some techniques) because of the existence of individualised consciousness (*jiva*) which is the base of the mind. That is less visible than mind, but more real than mind. Once it leaves the body, mind and body both cease to work. This *jiva* is a reflection of *Shiva* which can only be realised but not seen with two physical eyes.

× Do the travails of the Pandavas constitute the K-process?

only. Thus, seeking His grace and yearning for His grace are the most important spiritual acts.

As the process goes on further, the area of consciousness keeps on increasing. A state of increasing stability also keeps on emerging. Similarly the area of mind keeps on decreasing. Tension and instability keep on vanishing progressively. Alongwith them vanish the worldly attachments, relations, greed, lust, sex, pride, jealousy, etc., for they are the qualities of the ego and mind and not of the "self" or the soul.

The style of expansion of the consciousness in this process is almost identical to the style of its expansion in the meditational process which I have given in volume-I[15]. Day in and day out, one realises to one's great astonishment that the part of mind which laughed, which had behaviour patterns, which acted in the world, is being lifted up above the mid-point between the two eyebrows continuously. It is being pushed more and more into a corner and below it is emerging the perfect zone of nothingness, stability and peace.

Even during these periods of understanding, the trouble is not all over as the "down" periods still come and tend to disturb the man greatly. But their intensity becomes much less than what it used to be earlier.

3. The Automatic Emergence of Spiritual Knowledge

It should be clear from the above explanation that while the mind keeps on contracting and the consciousness keeps on expanding, the spiritual knowledge automatically starts emerging. The expanding consciousness becomes the "seer". This "seer" feels to be the "I". This is all consciousness. This is soul. This is *Shiva*. The same person who has been saying for so many years, "I am so and so ; I am five feet six inches tall ; I am 70 kilograms," and so on and so forth, says in the flash of the moment during this process, "I am immortal, I am divine. I am eternal". The "I" in him starts knowing that it is not the body or the mind, rather it is the eternal soul—immortal, indestructible, beginningless and endless, birthless and deathless. The "I" in each one of us is indeed immortal but due to ignorance and its association with falsehood, that is, the body, it starts feeling to be mortal and decayable.

The knowledge given in the various scriptures becomes more and more clear to the person automatically. The sentences spoken by Lord Jesus Christ, the knowledge given in the *Bhagavad Gita* and the various utterings of Lord Sri Sathya Sai Baba become so illuminating and clear that no confusion ever remains about them. In fact, one likes to speak similar sentences about one's own self and the world. Indeed, one becomes the invisible thing and one likes to speak like Lord Jesus Christ, "You cannot see me with these eyes. You cannot listen to me with these ears". Or one likes to say like Bhagwan Sri Sathya Sai Baba, "I am everywhere. There is no space which I do not fill".

With the passage of time, this knowledge starts getting more firmly established automatically. Slowly and steadily, one knows that this is the only truth. This is the only reality. And this is all one. Verily each one of us is God and that there is only one God. Quite often the spiritually ignorant persons put a question, "Many of these saints say that each one

[15]Please refer to *Psycho-Analysis and Meditation*, Vol. I, chapter-IV, Figure-10.

of them is God. How can there be so many Gods ?" The answer to such silly questions comes automatically during these phases. They, in fact, see the physical bodies as realities and count them and put such a question. The very idea of physical body as the final reality is abhorant to the spiritually awakened. On the spiritual level, it is the same thing which flows in everyone and at every place. That spiritual reality can not be seen with physical eyes. That is the ONE 'unseen' basis of the entire visible world of multiplicity in which human bodies also come. The realised person sees this One reality. One sees the reality of the electric current as one and does not count the number of fans and the bulbs which appear to give light outwardly. Each bulb when it realises itself says, "I am the current and it is all one". But the ignorant would say that they see ten bulbs then how can there be ONE only ! Indeed, they see the vessels in which the drop lies. When all these vessels merge into the ocean they still continue to see the vessels and keep on counting them. But the drop in the vessels which has merged into the ocean cries in ecstasy, "I am the ocean and it is all one".

This also starts becoming very obvious during these stages that the spiritual knowledge cannot, can never, be received or understood by reading even the greatest religious books. It is impossible. All spiritual knowledge which goes into the mind through the senses is contained in the nerves and hence strengthens the mind or the cage around the real-self. Thus, it is the very anti-thesis of spirit and real spiritual knowledge. All spiritual knowledge, as such, should be considered a hurdle and a burden on the spirit. It is practice and sincere effort at meditation and the various other spiritual practices (given in the next chapter) on the one hand and *Guru-kripa* on the other, which can open the path of spirituality and spiritual knowledge. Nothing else can do that. Spiritual knowledge gained through reading the books can help us only in one way. It can inspire us to follow the techniques given to us by spiritual masters in day to day practice and proceed on the path. For this very reason it can be written here that anyone who boasts even after reading this book that he knows *Kundalini* or Third Eye would be making a great mistake !

Section-C

KUNDALINI PROCESS AND PSYCHO-ANALYSIS

In this section, I would touch upon a very significant topic of interest. It relates to a visualisation of some similarities and differences between psycho-analysis and the *Kundalini* process. Its significance should be seen in the fact that psycho-analysis of all sorts has become the most important and significant technique to cure man of his emotional and spiritual illness. The practitioners of such psycho-analysis can see and understand after reading this section that something lies beyond psycho-analysis also which is more genuine to cure man of his emotional and mental suffering.

For the sake of clarity, I shall discuss this main section under the following sub-sections.

1. The symptoms of various mental diseases in *Kundalini* process.
2. The possibilities of modern psycho-therapy in *Kundalini* process.
3. *Kundalini* process and classical psycho-analysis : a brief comparative study.

1. The Symptoms of Various Mental Diseases in Kundalini Process

The most astonishing thing which I noticed while passing through the *Kundalini* process was that there was perhaps not a single mental disease whose symptoms did not appear momentarily during this *Kundalini* process. The diseases which appeared on the surface in my case were :

(i) Extreme confusion and bewilderment.

(ii) Anxiety neurosis with reactive depression, as my depression was interpreted to be connected with the case of the friend who committed suicide.

(iii) Paranoia of classical variety as I looked to suffer with many religious delusions, God complex, meaningful hallucinations, and sense of perfect knowledge and super-natural things.

(iv) Manic-depressive states, as I often swang between good states of happiness to bad states of depression and suffering.

(v) Auditory and visual hallucinations, as due to the opening of inner spiritual path, I often saw many godly phenomena and listened to certain cosmic sounds with an inward attention.

(vi) Drowsy states, as I went into those states once or twice.

Apart from the symptoms of these major diseases, I suffered from schizoid trends, insomnia, extreme restlessness and delirium.[16]

What could have been my situation if I had accepted the opinions of some psychiatrists during such a state ? I simply shudder to think about it. I could be doomed for ever if I had taken any treatment like the electro-shock therapy etc. It was my great luck that everything had happened to me through the opening of the Third Eye and thus it left me in no doubt about the nature of my experiences. I was also lucky in the sense that my own brother, who knew about my background of doing meditation, was also a psychiatrist and before coming to any conclusion he had a long observation of me. Thus, the Divine hand was always there to keep me at a safe distance from certain people who could mislead me.

Mind is not a reality in the true sense. The desires, ideas and images etc., get deposited in the nerves and this all looks to be the mind. In fact, these nerves cause suffering to the sense of "I"[17] which is caught into these nerves. The different kinds of diseases of mind are the sufferings of this 'bondaged-I' which is caught in conflicting desires and ideas. Mind or nerves never suffer. It is the sense of "I" or *jiva* which suffers because of bondages. The cure lies in liberating this "I" from desires and ideas and not in putting further ideas and desires on it. The psychiatrists cannot cure this "I" through the methods they know. By some therapy they may straighten some position of the conflicting nerves again and thus may give some sense of relief to the "I" on a particular problem but that is always very temporary.

[16]I feel there is a very little difference between a madman and a person passing through *Kundalini* process. The main difference lies in the fact that the former is the actor in the madness. The latter often acts as a witness to his madness and hence remains unaffected by madness.

[17]This sense of I is the *jiva* which gets caught into the desires of *maya* or world.

Thus to understand the nature of the mental diseases, the psychiatrists should construct their theories of mind taking the *jiva* or soul to be the basis of the psycho-physical apparatus. This *jiva* is the I in man This suffers because it gets enslaved by many false notions about itself. Unless these false notions and its ignorance is again removed, it is bound to suffer in the social, economic, physical and mental world. No one can save it. The mind is all *jada* (inert matter) while the "I" is all consciousness. The extrication of "I" from all *jada* and establishing this "I" in its own eternal glory is what one needs for ultimate happiness.

2. The Possibilities of Therapy During the Kundalini Process

I have already narrated some of the diseases which appear off and on during the *Kundalini* process. Is it possible to treat those diseases through the modern psychiatric techniques ?

By now it is almost certain even in the minds of the readers that there are no possibilities of any treatment during this process. However, I would narrate one or two things from my experiences which would throw some light on this already well-established conclusion.

As it must have been noticed in the preceding chapters, there are some very arduous and dangerous periods in the *Kundalini* process. The dangers are so many that seeing me passing through these dangers, even my psychiatrist brother often remarked during those days, "Once you get out of it, please do not ask others to follow this path of meditation and God-realisation. But I know once you are out of it, you would start preaching it." In fact, the trouble often becomes so intense that one feels to have committed a great mistake in following this path.

During the worst phases of my suffering in this process, I often came to the conclusion myself that if I wished to survive at all, I should seek some immediate treatment. The only treatment which came to my mind during the worst and darkest phases was the electro-shock therapy and I often, in great pain, asked my brother to give me 'shocks' in order to save me. As he had seen my behaviour, he never took my request seriously and often laughed it away saying that I would again come to my normal self after some time. However, he and I did try certain therapies to relieve myself of intense suffering. The therapies were :

i. Medicine
ii. Suggestive therapy by my brother
iii. Self psycho-analysis by my own-self

I must say that nothing had any worthwhile effect on me even momentarily. For example, the pills which my brother asked me to take regularly to relieve myself of depression had no effect on me. The sleeping pills which he gave a number of times so that I could take some rest again had no effect on me. The suggestive therapy and the catharsis which I had while sitting with him did not help me at all. The long exercises in self psycho-analysis which I resorted to very often also had no effect on me. The process continued in its own fashion without brooking any outside human interference. The periods of "downs" came with all their darkness automatically and the periods of "ups" also came automatically with all their good effects.

Thus it can be concluded that there are absolutely no possibilities of any kind of treatment or psycho-therapy during this *Kundalini* process. The person who has gone into this process as a result of Divine mercy

and the persons who are attending on him for certain days should remain convinced that the things have gone beyond human understanding. Human interference can only harm and not benefit. Further, that the Divine, who has initiated this process in the person is the omni-present and all-knowing power of the whole cosmos. That Power would see to it that the process comes to a successful consummation someday automatically giving complete liberation and deliverance to the *jiva* or the embodied soul.

3. Kundalini Process and Psycho-Analysis : A Brief Comparative Study

Are there certian similar points in classical psycho-analysis and the *Kundalini* process ? What are the major differences between them ?

Let me say at the very outset that in many respects the comparison and contrast between the Divinely-controlled *Kundalini* process and the humanly designed psycho-analysis is not desirable, and not even valid also. Nevertheless, it would be given below with one main aim in view. The psycho-analysts and psychiatrists may be able to get an insight into the *Kundalini* process and might accept it to be the most genuine thing in ultimately curing people of their mental and emotional diseases. They may also accept that psycho-analysis and other psychiatric techniques are based upon an incomplete and somewhat faulty understanding of the mind and the "I" in a person. I would give the following major points in the this regard.

(i) Psycho-analysis and *Kundalini* process (it also includes meditation) both proceed on the same assumption that truth saves and protects. For example, in psycho-analysis one has to see and accept most of the mind's stuff such as deep-rooted unconscious desires etc., truthfully in order to get out of the sufferings. In meditation also (in *Kundalini* process the final truth is made to be accepted under Divine force), one has to be ruthlessly true with oneself while evolving towards the final goal.

However, the notion of truth in the two is quite different and that makes all the difference in the two processes. In psycho-analysis, the mind and its desires and formations are considered to be the truth. The person is made to accept the reality of his desires emotionally and live with it. Thus mind is not discarded. Rather no truth is seen beyond the mind and its formations. The ego has to accept those truths.

In the *Kundalini* process, the ultimate Truth, that is, God or the real-self alone is accepted as the Truth. The mind alongwith its desires and other material is considered to be a great falsehood which enslaves the 'I'. The 'I' has to be liberated from the total mind and the various notions incorporated in it about the 'I'.

In psycho-analysis, one never goes out of the clutches of the mind and its sufferings even after accepting all the stuff in it. In the *Kundalini* process, once the final truth is realised, one goes out of suffering finally and is saved permanently.

(ii) There is another most basic difference between the *Kundalini* process and psycho-analysis. This relates to the desire of the individual for love. The difference appears to be precisely because the theory

of psycho-analysis is incomplete and does not base itself on such basic realities as *jiva* and God.

It is accepted in psycho-analysis that one has an inbuilt desire for getting love. In the spiritual-cum-meditational philosophies also it is accepted that one eternally searches love. Now, where does lie the difference ?

There is God in each one of us. The *jiva* or the individual I is just a reflection of it. It is now bound with various notions about itself and the world. It forgets that it is the *jiva* and a part of God. It is this *jiva* which searches love. Getting love means getting into touch with God. God is all love. Once the *jiva* gets contact with God, its own source and goal, it not only gets love, but it also becomes love itself !

In the spiritual-meditational practices, the attention of the individual is turned inside. One is told that God is sitting inside. One has to contact Him inside. Once He is contacted, one will find the eternal source of unbreakable and unshakable love.

In psycho-analysis, the cosmic ignorance colours the whole theory. The *jiva*, due to confusion, feels that it is the ego. It also feels that it is the body of flesh and bones. From the early experiences of childhood and later on from other experiences, it feels that it is the physical child and this love becomes available from the contact with other physical bodies like that of the mother. So, one is made to feel free to get love from persons outside.

However, the thirst for love is never quenched in the outside world. The reason is that from whatever source you get the love in the outside world, the source is bound to prove temporary as the outside physical body is temporary. It can betray the seeker of love. It can reject the seeker of love or it can die. It can put conditions. Thus the love from an outside physical body is bound to prove futile and frustrating in the ultimate analysis. Thus the thirst for love is never quenched.

In meditation, once the *jiva* gets a contact with God inside, then it is fulfilled. It will merge into the very source of love and become love itself. Then there is no rejection, no separation, no condition. The thirst is finally quenched. It is indeed this search of the *jiva* which, out of ignorance, psycho-analysts confuse with the love in the outer physical world with human bodies.

(iii) There is another fundamental difference between psycho-analysis and the *Kundalini* process. This is again related to the ignorance of the psycho-analysts about the basic realities of God and *jiva*, and its acceptance of the physical body as the 'I' of a person.

The 'I' in a person is the *jiva* which is now bound by many things. This *jiva* has emerged from God who is also residing within. Now this *jiva* cannot get full *ananda* or self-realisation unless it merges back into the source, that is, God. It has to travel back in the mind and drop all the bondages for merging into God. That is the goal.

In psycho-analysis, this 'I' is considered to have physical basis. Here also an attempt is made so that the 'I' is taken to its source but the confusion is about the source. The 'I' is the ego and the physical body. The source is considered to be the mother, another physical body, who gave birth to this body. The psycho-analysts feel that once the person again enters the womb of the mother through free-

associations or even in dreams, he would be considered to have reached the source. Then he will be able to dissolve all his conflicts and would be reborn in happiness.

However, this does not happen, cannot happen, and can never happen in practice as the very basis of the suppositions in psycho-analysis is wrong. One can never reach the source in psycho-analysis because one is not the ego or the physical body. One is the spark of the Divine. One has to realise this by dropping the illusion that one is a physical body. This illusion gets dropped once the *Kundalini* process starts. Thus, the journey can be completed in the *Kundalini* process and not in psycho-analysis.

In psycho-analysis the psychic energy(libido) in an individual which is a part of Cosmic Energy, *Shakti*, is redirected towards external love objects and ideas connected with them. But in the ultimate analysis these objects and ideas are false. They are not the goal of the "I" in man or the goal of energy in him. Hence, they cannot channelise the energy permanently in themselves thus providing a complete cure. In the *Kundalini* process, on the other hand, the psychic energy (libido) gets redirected towards Cosmic Consciousness or *Shiva* who is Truth and who is the goal of all energy. This redirection of energy also puts the *jiva* or the 'I' in man in touch with its goal, that is *Shiva*. This provides it immediate peace and promises it an eternal peaceful and happy life by breaking and dissolving all the bondages around it. This is a major point which should be properly understood by psychiatrists etc.

(iv) There is another major difference between psycho-analysis and the *Kundalini* process or even meditation. Psycho-analysis is based on the objective social-material reality on the one hand and the reality of the ego (the caged-I) with all its cravings on the other. This reality principle in psycho-analysis, to be precise, is derived from the 'seen' world. In the *Kundalini* process, the external visible reality is not given much importance. The reality is considered to be the ever-existent, and self-caused *Shiva* which is the basis and foundation of the visible world. This *Shiva* is the eternal, imperishable Consciousness. Thus, the *Kundalini* process is based on the reality of the "Unseen".

A further extension of this very point is that psycho-analysis is based not only on the external reality but also on the principle of the 'many' in the world. The *Kundalini* process on the other hand is based on the final reality of the ONE and is based on the inward principle. It helps us to transcend the idea of the 'many'. It is better to understand this point related to ONE and 'many' because in it lies the secret of spirituality and the spiritual *sadhanas*.

There is only ONE-I in the universe and that is known as *Shiva*, or the Cosmic Consciousness. This is the Supreme-I. This assumes the shape of the many personal I's through the process of reflection and bondage. Let us understand it through an imperfect analogy. The totality of ocean is ONE drop of water. We can count it only as ONE. But its water in small quantities can go into millions of cups, bottles, utensils, canals, streams, etc. Yet the ocean remains only as ONE. The individualised water, due to its bondage created by the walls of the vessels in which it lies, forgets the ocean and assumes its own personal identity because of the walls of its own cage. It is as if One Sun has become a million suns by reflecting in the million pitchers of water and the individual reflection not conscious of the One Sun becomes conscious of the many by

taking the pitchers and the reflections to be real in themselves. In the social-material-physical world also it happens like this and one becomes more conscious of one's own personal-I bound by body and title and the 'many' because of the numerous bodies of five elements and the titles put on them. The philosophy of spirituality describes it as the cosmic ignorance and all the *sadhanas* are meant to remove this cosmic ignorance in a man and lead him to the realisation that there is only ONE in the cosmos, and further that he himself is the Supreme-I. The most meaningful aspect of this search is that while in the case of a drop of water the search may become complete only after travelling a long distance and then merging into the ocean, in the case of *jiva* it becomes complete right inside as the Lord is inside !

It may be stated again that the 'individualised-I' is merely a reflection of God, that is, the Supreme-I. Because of the cosmic ignorance, it feels itself to be the body of the five elements. This ignorance covers the *Brahma-randhra* firmly during one's growth in the socio-material world. Due to this ignorance, many other associated things also surround the 'ego-I'. This 'I' now feels that it has got object-need, love-need, security-need, etc. All these formations in the mind create two major nerve-paths in which the psychic energy of the individual starts flowing. They are the nerve-paths of '*raga*' and '*dwesha*'. Slowly and steadily the world of name, form and title bound by time and space is woven around these two paths. Many ideas, desires, images, compulsions and formations get attached with them and the personal-I gets caught into them. This personal-I gets wafted by conflicting waves of the mind as the reflection of the sun gets wafted in the turbulent water of the rivulet.

Psycho-analysis deals with the reflected-I and that too in a confused way. The *Kundalini* process takes the reflected-I, to a realisation of its original reality of being the Supreme-I, by redirecting all the energy away from two major nerve-paths and towards *Shiva*, its goal.

(v) In psycho-analysis the patient is often made to accept his lower nature consisting of sex, lust, jealousy, anger, greed and hate, etc., as his real nature. The patient is also made to believe that the sensual pleasures like the pleasure of touch (which creates object-need, love-need and compulsion of embracing etc.), the pleasure of seeing (voyeurism), the pleasure of tasting (kissing included), the pleasures of smelling and listening, are the only pleasures. So, slowly and steadily,-one accepts that one is sexy, one is jealous, one is greedy, one has anger and hatred etc. Thus the guilt about them is removed and new patterns of behaviour with this lower reality as the base of 'I' are formed. No wonder, in this process, the consciousness, that is, the 'I' is again bound with the chains of new nerve-paths and new patterns of behaviour. These new formations may provide some solace to the 'caged-I' but they do not help it much to get liberated or to realise its universality and eternity.

In the *Kundalini* process one is made to realise that even these so-called natural streaks like anger, jealousy, lust, pride and various sensual pleasures etc., are the most basic *doshas* or the faults which bind the *jiva*. They have also to be dropped continuously by witnessing them and starving them. They have not to be accepted and fulfilled. In fact, these aspects of the lower animal nature are considered to be the most basic enemies which block the complete liberation of the *jiva*.

To be brief, psycho-analysis tries to give us more freedom for doing the actions connected with the so-called lower instincts of the mind. *Kundalini* takes us to a stage where the seed of that action is burnt and one is completely liberated.

(vi) The most striking difference between the two processes which I learnt during my experiences is that while in psycho-analysis one is prone to go to an extreme expression of sexual, violent or jealous feelings during the process of free-associations, one finds that all these feelings do arise in the *Kundalini* process also but it looks that there is an inner limit put on their actual expression at a particular moment. If one is feeling hatred and violence towards someone, one knows that one is incapable of reaching the full intensity of that emotion. If sex thoughts come to the person, he knows that he is incapable of enjoying these thoughts fully even in imaginations ! Similar is the case with other emotions. All emotions are meagrely rationed from inside in the *Kundalini* process.

(vii) In psycho-analysis, the desire is not condemned. It is understood as quite genuine. Even the fulfilment of many carnal desires again and again is not stopped. In the *Kundalini* process one knows again and again that the desire lies at the very root of all enslavement of the *jiva*. Desire creates the cause for action which leads to some effect. This effect then again becomes the cause of some action which leads to further effects. The process goes on till one finds oneself in the eternal jungle of mind. One can cross the thickest jungles in the physical world. But one becomes helpless while crossing this jungle of mind woven on the millions of nerves through the process of desire and action. The *Kundalini* process burns the very seed of desire after reducing the whole jungle into ashes. Thus, the *jiva* is liberated for all times to come. In the ultimate position it does not leave in the individual any trace of jealousy, anger, sex, pride, attachment, etc.

In psycho-analysis, one is made to accept, "It is my desire. It is my need. I should recognise my desires and needs and accept them emotionally". In the *Kundalini* process one sees it clearly, "It is a desire of the mind. I am merely its witness, the detached consciousness. I am not inert matter but awareness".

A most basic reality about desire should be understood clearly. If one watches an outside authority and feels that it is watching him, and then, out of great fear, one suppresses or represses one's sensual desires, they may indeed become very destructive for one's future happiness. However, if one watches one's own desires, and then consciously starves them and discards them, one may get liberated and become eternally happy. The psycho-analytical finding that "religion leads to neurosis," is based on the former fact. However, in genuine religion, (for example, in meditation and *Kundalini* process) one becomes a witness of one's mind, thus avoiding all repression. Thus, while psycho-analysis lays stress on unearthing the unconscious desires and accepting them for happiness, genuine *Kundalini* process (or religion) goes a step further. It lays stress on unearthing the repressed desires, witnessing them and rejecting or dropping them consciously and wilfully for eternal happiness.

(viii) In psycho-analysis, the technique of free-associations can take us only to some of the mental formations of the past and that too of this life. In the *Kundalini* process not only the mental formations of this life but of the various previous births are also burnt down and

exposed before the consciousness. More precisely it may be stated that there are three defects in psycho-analysis while probing the past. They are :

a. The probing operation is not properly designed. The probing remains incomplete.
b. Numerous mistakes can be committed during the probe. They can lead to wrong interpretations and can lead the patient into wrong directions with dangerous results.
c. There is no proper approach to probe the past-births and the various formations of the past-births.

Kundalini process has no such defects. It brings all the past dirt into the consciousness, whether of this birth or past-births and burns it.

This means that through psycho-analysis one cannot complete the backward journey in the mind right upto the source. It is only through the grace of *Kundalini* that the journey upto the source can be completed and the *jiva* can be liberated.

(ix) During the process of psycho-analysis, a person often weeps while remembering the various pains, sufferings and humiliations borne in the past. In the *Kundalini* process also one weeps very often since through it also the past is brought to the surface. This is a very common point in the two processes that the past is exposed before the consciousness. In psycho-analysis, it is generally exposed through the technique of free-associations and in the *Kundalini* process it is exposed through an exertion of the pressure on the nerves by the *prana* or the Cosmic Energy. The difference, however, is that in psycho-analysis the interpretation is that "I am reliving the pain or that I am weeping". In the *Kundalini* process one clearly knows that one has emerged as a separate witness. Whatever weeps or suffers is not the 'witness-I' but the 'ego-I'.

(x) The journey in the mind in psycho-analysis is quite painful but it appears to be amenable to ego-reason. The journey in the *Kundalini* process is extremely bewildering, fearful and full of anxiety. One remains in an eternal state of instability and confusion. There is no reason which works. One has to surrender to the superior most wisdom of the Divine.

(xi) There is another major difference between psycho-analysis and the *Kundalini* process. However, superficially this difference looks to be a similarity between the two processes. In psycho-analysis the analyst is incorporated quite early in the mind of the patient and he provides the emotional stability and support to the patient. This helps in the process of psycho-analysis and the mind's fears and other problems etc., are seen slowly and slowly through the process of free-associations and transcended. Theoretically, the psycho-analyst is also transcended in the last and the patient himself assumes the position of the analyst.

In the *Kundalini* process, the indwelling God/Guru becomes the basis of emotional support and stability. The structure of the whole mind is pulled down slowly and slowly through the *Kundalini* process. In the end, God/Guru in form is also transcended and one merges into formless God and becomes the eternal reality, that is, God/Guru oneself.

Thus, in psycho-analysis, one tends to become an analyst automatically and in the *Kundalini* process, one tends to become God/Guru oneself.

The similarity in the theoretical sense looks striking between the two processes in this respect. But on a deeper experience of the two processes, it proves to be false. Firstly, one never achieves something like a final stage in psycho-analysis. Secondly, the incorporated analyst represents nothing but the falsehood of name and form, as all the other incorporated material does. He does not represent the final search and final fulfilment of *jiva*. He is no substitute for God/Guru, the ultimate Truth, which one becomes after the completion of the *Kundalini* process. Thus, psycho-analysis can never provide final freedom.

(xii) Another major difference between psycho-analysis and *Kundalini* process is that while in psycho-analysis, dream-analysis is considered to be very important, no attention is given to dreams in *Kundalini* process. The only exception relates to the dreams given by Guru to provide solace and support to the *sadhaka*. All other dreams, in fact, represent the temporary realities of the mind and would vanish automatically with the passage of time. Interpreting dreams means rebinding the *jiva* with new ideas. *Kundalini* process liberates the *jiva* from all the ideas and notions.

During the *Kundalini* process, emotions are well-rationed even in the dreams. For example, fearful dreams can occasionally come. But the anxiety felt even during the dream will be well-controlled.

Concluding Note

While rounding off this section, I would like to make some comments about psycho-analysis and *Kundalini* process which look profound to me on the basis of my experiences of the two.

My experiences taught me a most basic difference between psycho-analysis and *Kundalini* process. It is my understanding now that had I known it before, I could possibly have saved myself from undergoing suffering twice—once, when I was broken and reconstructed through psycho-analysis and the second time when I was broken and reconstructed through *Kundalini* process. This happened because of the faulty theory of psycho-analysis and the wrong concepts of truth understood by modern psychology. I would explain my point below.

Modern psychology and the spiritual thought both accept certain fundamental instincts of man. Sex, pride, hate, jealousy, greed, etc., are some of them. However, there are two major differences. One, modern psychology, not knowing the final reality of soul, feels that they are natural and hence cannot be eradicated. Two, for a happy life, it is better that they should be accepted emotionally and one should adjust with them. On the other hand, the spiritual thought, after experimenting with every aspect of mind and reaching the ultimate reality of soul, declares that the so-called natural instincts are not so natural and uneradicable. They should not be suppressed, rather they should be seen and starved. They should not be fulfilled. This process of seeing them and starving them would pull down the whole structure of the mind thus granting spiritual liberation.

It is absolutely necessary for the *sadhakas* to understand this difference between 'emotional acceptance and fulfilment' as preached by

psycho-analysis on the one hand and 'starvation' as preached by spiritual thought on the other, as this would help them in proceeding towards the goal in a better way. This is also necessary because in modern times certain persons are preaching the philosophy of fulfilment of sensual desires as a sure way of realisation. While explaining this differenee, I would bring in my personal experiences occasionally to clarify the point.

The human mind craves for five kinds of major pleasures. They are connected with the five senses. One of the most important pleasure is the pleasure of touch and it is connected with the sense of touch. Object-need, love-need, embracing, etc., all are connected with it. It is this pleasure which gets fortified by sex. The other pleasures are the pleasure of seeing (voyeurism, for example), the pleasure of tasting, the pleasure of listening and the pleasure of smelling. They are the most early formations of the mind as the mother contact in infancy gives the pleasure of touch, the pleasure of taste, the pleasure of smell, the pleasure of seeing and the pleasure of listening. The total structure of the mind of the present birth is based on these pleasures and their denial. The denial of the pleasures gives birth to the most basic negative factors in personality, such as, violence, hatred, jealousy and destruction, etc. Now in psycho-analysis these pleasures are considered as natural and a person is advised to accept them without any guilt. If the desires connected with various pleasures come, one should see them and should feel free to fulfil them without any guilt. As far as seeing it rising from the unconscious into the conscious is concerned, it is good. It is common both in meditation and psycho-analysis. But as far as their acceptance and fulfilment is concerned, it is considered dangerous in meditation. Accepting them and fulfilling them means that one again starts creating a very powerful cage of nerves and sense-impressions around the consciousness.[18] Thus the supreme aim of life, that is, spiritual liberation, is defeated.

This is what happened to a large extent in my case in the initial experiences of meditation before the arousal of *Kundalini*. Under the influence of psycho-analysis, I accepted many of my so-called natural instincts and streaks and often fulfilled them in actions without much sense of guilt. Thus, while on the one hand, I was trying to remove many dark-formations from my consciousness through the process of meditation, I was also creating many new and wrong formations around it. It was to break these new formations again that the Lord, out of His mercy, activated my *Kundalini*.

Fulfilling the desires means making their hold more and more powerful on the consciousness. Starving them means making them weaker and thus dismantling them and the very structure of the mind for liberation.

Now, let me give one example for the *sadhakas* so that they may know the technique of starving the mind of its desires. Suppose I am sitting. I want to see a particular pretty face to get the pleasure of seeing and then to get the pleasure of touch through making love. The waves of emotions rise in me because of these desires. If the desires are fulfilled, their hold on me, the consciousness, would become stronger.

[18]The danger is indeed real for the *sadhakas* who are doing meditation. In case of those persons in whom the *Kundalini* has got activated through the grace of God/Guru, the danger does not exist for the simple reason that the new sense-impressions keep on burning in the fire side by side.

But if I just sit, see the desires, do nothing and refuse to fulfil them, their hold on me would weaken. This is the technique of starving the mind. A little success in it would increase the will-power and weaken the power of the mind. It may be pointed out that it will be very difficult to do this in the beginning. But by becoming more and more conscious of the mechanism, one will be able to do it. Once one succeeds in it, one would get a real sense of victory over the mind. Through this way alone a *sadhaka* should proceed on the path of spiritual liberation.

Section-D

KUNDALINI YOGA AS MAHA-YOGA

In this section we will briefly touch upon another interesting topic connected with *Kundalini* yoga. This relates to the reasons of describing *Kundalini* yoga as *Maha-Yoga*.

Yoga refers to the ultimate union of the *jiva* (individualised soul) with God, the Universal Soul. However, the methods and techniques prescribed by different systems of yoga to achieve this differ. While each system of yoga leads to the 'union' with God, the exponents of different systems of yoga claim superiority for their systems on certain basis.

The *Kundalini* yoga exponents claim that it is the superior-most yoga. They call it as the *Maha-Yoga*—the greatest among yogas. The basis for such a claim rests on some of the distinctive features of this yoga. These distinctive features are :

1. *Kundalini* yoga is the result of the grace or *kripa* of a *Siddha.*
2. All other yogas are included in the *Kundalini* yoga.
3. *Kundalini* yoga tends to grant numerous supernatural powers to the aspirant.
4. *Kundalini* yoga grants "*mukti*" and "*bhukti*" both.

Now let us discuss each feature one by one.

1. Kundalini Yoga—The Result of the Grace of a Siddha

A *Siddha* is indeed *Shiva.* He is all-pervading Supreme Consciousness and Supreme Intelligence although He may be roaming this earth in a human form. He is often in full command of the Cosmic Energy or *Shakti* or *Kundalini.*

Shiva or a *Siddha* is considered to be a great patron of yogis. He comes to the help of the *sadhakas* who are following the Godward path. Even those persons who follow the Godward path but due to ignorance, misguidance or any other reason proceed wrongly, can attract His mercy and compassion. Those who live in the world and pursue the yogic path, but due to various pulls and attractions of the world cannot transcend their lower nature, are also eligible for His grace and mercy.

This grace of the *Siddha* is generally granted through the activation of *Kundalini.* It is this *Kundalini* which slowly and steadily breaks all the psychic-cum-physiological barriers and takes the *jiva* with it for final

merger with God[19].

There are certain very important points of this yogic process. They are as follows.

(i) As this is a yoga of His mercy and grace, so all human beings who surrender to Him, or who yearn for Him and make some efforts to realise Him, are eligible for it. Those who consider themselves as "sinners" and thoroughly worldly persons can also be selected by Him. A state of near perfection is not a pre-condition for it.

(ii) His grace, that is, *Kundalini* Herself takes the aspirant from the *sthula* to the *sukshama* stage and then from the *sukshama* stage to the *kaarana* stage. Similarly, it is again *Kundalini* which lifts him from the *tamo-guna* to the *rajo-guna* and from the *rajo-guna* to the *sato-guna* stage. In other yogas, the aspirant has to rise to many higher states by dint of his own efforts. A high degree of perfection is considered very necessary for achieving the final goal in other yogas.

(iii) Once the *Kundalini* gets activated due to His grace, then there is no possibility of the *sadhaka* going anywhere wrong. One has to wait and watch only.

(iv) Because of His mercy, He generally raises the *jiva* to His own level, that is, the level of *Shivahood* or *Siddhahood*.

It may be pointed out here that as soon as the *Kundalini* gets activated in someone, or the Third Eye gets opened in someone granting him the *darshan* of the Lord, he should not be considered to have achieved the final stage of evolution. The people may find in such a person all kinds of worldly traits. These may include the lower traits of hate, jealousy, greed, pride and lust also. The people may not find, so to say, any signs of saintliness in the behaviour of such a person. Thus, they may doubt the very experiences of such a person. The people must remember that such a person has already become a chosen one of the Lord. Slowly and steadily he will be lifted from the lower nature to the highest nature automatically. The perfection is bound to come in such a person although it may take considerable time.

2. All Yogas are Included in Kundalini Yoga

Another basis on which *Kundalini* yoga is considered to be *maha-yoga* is that it contains all the other yogas in it. When the *Kundalini* is activated by the Guru, *hatha-yoga*, *bhakti-yoga*, *laya-yoga* and *raj-yoga* emerge automatically on the aspirant by stages. However, they do not emerge or happen in each aspirant in an identical way. The evolution of the *jiva* in the past births and the stage of evolution in the present life generally determine what will emerge in an aspirant when he enters the *Kundalini* process. For example, an aspirant who has not completed the process of the *hatha-yoga* may have to pass through it after his *Kundalini* is activated. He may experience involuntarily the various yogic *kriyas*

[19]A classical nervous breakdown takes place when the inner spiritual path gets opened and *Kundalini*, the Cosmic Energy (Cosmic Libido), bursts out. However, as there is no Guru/God Who attracts this energy towards Himself sitting inside an individual, the energy plays havoc in the nervous system and makes the life of an individual a veritable hell. Paranoid depression and delusions are the most common results of such an occurance.

But, if this *Kundalini* is activated by Guru/God Who is its master and goal, it leads to the evolution of an individual to a point of *Shivahood*.

such as *asanas*, *mudras* and *pranayama* etc. A state of surrender, love and *bhakti* may also automatically emerge if the aspirant already has not got them. There is also an automatic emergence of eternal spiritual knowledge, the *jnana-yoga*. The process ends up in complete *advaita*, unshakable peace and final illumination, which are the attributes of *raj-yoga*. No wonder, the *Kundalini* yoga is termed as *maha-yoga*.

3. Kundalini Yoga Grants Numerous Super-Natural Powers

Another major characteristic of *Kundalini* yoga is that the Goddess Mother grants numerous super-natural powers to the aspirant while taking him alongwith Her to *Shiva*. This is perhaps done to establish him above the ordinary rut of human beings, and as one chosen by Her for Her special mercy.

It is said that such powers emerge in the *sadhakas* in all the processes of yoga. But they are generally not displayed by the *sadhakas* as they inflate the ego and make the *sadhakas* more conscious of the world again, thus proving dangerous for their further evolution. In the *Kundalini* yoga, there is no danger of the evolution going wrong, or getting stopped. Even if the *sadhakas* may not wish to display such powers, occasionally they get displayed automatically, as they are natural in this yoga.

4. Kundalini Yoga Grants Mukti and Bhukti Both

It is also mentioned that *Kundalini* yoga grants *mukti* and *bhukti* both. This *mukti* means liberation and *bhukti* means enjoyment of all kinds, including worldly enjoyment. This makes it a yoga par-excellence.

It may be pointed out that in other yogas, a person generally achieves *mukti*. He generally tends to become an ascetic. He possibly cannot lead a worldly life and perform many social duties. There is a fear that many activities connected with worldly enjoyment can bring about the fall of the yogi. But, there is no such danger in the *Kundalini* yoga[20].

[20]The following two books are quite useful for a theoretical knowledge of *Kundalini* yoga :

(i) Sir, John Woodroffe, *The Serpent Power* (Madras : Ganesh & Co., 1978), 11th edition.

(ii) Swami, Vishnu Tirth, *Devatma Shakti (Kundalini)—Divine Power, op, cit.*

CHAPTER-IX

Certain Spiritual Practices And The Principles of Spiritual Therapy

From my long suffering due to emotional trouble and the trouble which I had to undergo after the *Kundalini* arousal, I inevitably come to the conclusion that mental trouble in a classical nervous break-down starts right from the *Brahma-randhra*, that is, the very root of the mind. Such cases, of break-down, I wish to say emphatically, are cases of abortive *Kundalini* arousal. In other cases also, I feel that it is the disturbances in the *prana* or individualised energy, working at the command of conflicting thoughts and mental formations, which becomes the cause of mental suffering.[1]

I also come to the conclusion that any mental trouble, especially the classical nervous break-down, in the ultimate analysis reflects not merely a Divinely determined punishment for certain very sinful actions done either in this birth or in some past birth, but also somekind of long concealed spiritual hunger. The *jiva* which suffers in this trouble wishes unconsciously that it contacts the Cosmic Consciousness or God which is its ultimate goal.

I am also quite clear on the basis of my experiences that the ultimate goal of each human being is to realise the self or God. This 'self' is neither the personality, nor the ego, nor the individuality of the person as is being normally understood these days due to the influence of modern psychology. It is, in fact, the self-existent eternal Consciousness which is all-pervading and is not bound by time or space or name and form or other worldly titles. One has to realise that one is *Shiva* (the self-existent Cosmic Consciousness) and not anything else. One is definitely not *shava*, the physical body of five elements which is liable to be burnt and become dust someday. It should be clear that the numerous saints and *avataras* who appeared on earth at different times were not trying to mislead human beings when they talked about eternal life and when they stressed repeatedly that search of God within is the ultimate aim of life. Modern mind not knowing all these realities tends to accept the omnipotence of its own rationality and quite often dismisses the idea of God. Instead of experimenting with it like Lord Buddha or Mahavira or others, it tends to intellectualise it and reason it out. No wonder, it soon gets disgusted with the idea as it is beyond all reasoning and argumentation. Could it be understood by reading, discussing, arguing, or reasoning, there was no need for many a saints like Buddha etc., to experiment with it after leaving their hearths, homes and kingdoms! They could easily call some learned *pundits* and learn about God. But they

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[1]Please refer to volume-I on *Psycho-Analysis and Meditation op. cit.*, for a complete understanding of the phenomena. In a classical break-down, it is the Cosmic Libido which becomes uncontrollably active in man. In minor cases of nervous disorders, it is the individual energy (or the individualised libido) which becomes the cause of suffering by becoming responsible for pushing the individual consciousness (*jiva*) into conflicting nerve-paths.

all knew that He is beyond the reach of even the sharpest intellect. They knew that God holds the mind, He is not held by the mind.

Once "self" or God is realised, all miseries leave the person. A state of permanent and eternal satisfaction dawns. There are no more doubts or questions about anything. All the tensions of mind and the nervous and emotional diseases also vanish automatically and finally.

It may be pointed out that to cure man of his mental trouble, the modern physician uses many medicines and therapies. The major therapy which is being used with some success is based on some kind of Freudian understanding which considers that there is no God and that the object-need, love-need, sex-need and security-need are the primary as well as ultimate needs in human life! Through this therapy, the therapist tends to redirect the psychic energy(libido) of the patient towards certain psycho-physical objects and takes him to a position where he can enjoy 'sex-freedom' and certain other psychic freedoms without any trace of guilt.[2]

This is largely due to the ignorance of the modern psycho-therapist about the ultimate goal of human life as has been explained in the preceding paragraphs. He does not know the basic truth that the goal of individual consciousness (*jiva*) is Cosmic Consciousness (*Shiva*). The goal of individual-energy (personal libido), which is a part of Cosmic Energy, and of Cosmic Energy (Cosmic Libido) is also *Shiva*. In case *jiva* thinks of or concentrates at *Shiva*, the scattered energy, which becomes the cause of all psychic diseases, takes the correct direction and gets harnessed towards *Shiva*. Redirection of psychic energy to new objects and ideas as done by modern psycho-therapists cannot solve the problem as those objects and ideas are equally false in themselves and do not represent the search of *jiva* or energy. It may be pointed out that in the religious language, the *kaam* (sex and other desires) has a much higher place and status in mental cravings than many other things. Adjustment with this craving definitely relieves some suffering of the patients. But Ram or God or *Shiva* has the highest status and the *jiva* craves for Him eternally. The basic desire of the *jiva* is to merge into Ram or God by reaching right upto the *Brahma-randhra*. Thus, taking the *jiva* upto *kaam*, as some of the modern therapies tend to do, would not solve the problems of the *jiva*. The problems would be solved only when it goes upto Ram or God which it eternally searches. Thus a man suffering with any mental trouble should not try to rise again through the psychic path which takes him to *kaam*. He should try to rise through the path which takes him right upto Ram and cures him permanently and for all times to come. In fact, it fulfils his eternal desire of the ages and delivers him from all suffering finally.

The secret of all spiritual practices, psychologically speaking, is that they help in redirecting the attention of *jiva* towards *Shiva*, and thus also redirect all the scattered psychic energy towards *Shiva* who alone is

[2]The psycho-therapist tries to create new nerve-channels in the mind which tend to harness psychic energy and thus give some uplift to the mind and relieve it from the trouble. It is good so far as it goes. But it does not go far enough. That is the experience of all those who have suffered and seen these things. It is frankly accepted on all hands that once there is a classical breakdown, there is no final cure.

the goal of both. This redirection alone puts the patient on the path of complete peace, bliss and stability. I would say, as such, that a mental sufferer or even an otherwise normal person (for, the goal of life is the same for all) should try to follow certain spiritual practices and principles of spiritual therapy. They would help him in truly treading the path which leads to the goal of self-realisation. For the sake of clarity, I would discuss this chapter under the following sections.

A. Various spiritual practices
B. Main principles of spiritual therapy
C. The concept of Guru and the secret behind spiritual practices
D. Advice to psychic patients and psychiatrists

Section-A

VARIOUS SPIRITUAL PRACTICES

I have briefly referred to the secret of spiritual practices in the preceding pages. This makes spirituality as the most perfect science of mind. The spiritual practices cure the mind as nothing else does. As mind and various conflicts in it cause various physical diseases also, the spiritual practices should be considered as a cure for many physical diseases also. Thus, their importance should be clearly understood. I would give the following major practices which can be followed by all.

1. Prayer

The first and most preliminary spiritual practice is "prayer" to God. With the rise of philosophies based on visible material and psychological factors on the one hand and some kind of pseudo-rationality on the other, man has gone a little away from that "Unseen Reality" which is the real basis of this visible world. That Reality alone controls everything in the universe. A regular prayer to Him for five minutes in the morning and for five minutes before going to bed can work wonders. The prayer may consist of anything—certain words in His praise, certain words to seek His mercy and compassion, certain words to feel His nearness—all can constitute a prayer. Prayer should be done with a deep devotional attitude and with a sense of surrender and complete attention in Him. One can pray to the formless God, or to the chosen God with a form. Every prayer reaches Him. If one prays even to a stone but continuously feeling that it is not a stone but God, the prayer will reach Him. He is everywhere and in everything.

Apart from this regular prayer, both in the morning and evening, one should pray to Him in all matters concerning one's life. If one falls ill, one should first pray to Him for cure, and then seek a doctor's help and take medicine. These days, one remembers Him only in the last when everything else fails. This is a great mistake. He should be remembered first and then the next step should be taken.

Very Special Prayer

There is another very meaningful spiritual practice which I would describe as special prayer and I definitely rate it higher than even *japa* or meditation. It should, however, be distinguished from the ordinary form of prayer which we have mentioned above.

An ordinary prayer is a routine affair. We often do it right in the

morning as a matter of habit. Many students pray to God before starting their daily studies. However, because of the routine nature of the prayer we seldom achieve a state of communion with Him. We seldom utter the words from an agonising heart or a loveful attitude. In such a prayer we seldom feel a state of complete surrender towards Him.

The special prayer, however, takes place in some of the highly emotionally charged situations. For example, a situation arises when one feels that one is lost completely and one instinctively understands that now none on this earth can help him. During one such moment one instantly surrenders to God and prays to Him with the deepest of feelings for help. This prayer with complete surrender is heard immediately by Him. This is indeed a special prayer. It is not that this special prayer can take place in times of great suffering only. This can take place in times of great love for Him also. For example, by singing and listening to His glories, one has developed a state of mad love for Him. Now some day one wants to see Him in direct form also. A deep prayer for this with a total surrender can immediately deliver the goods. Attempt should be made by the devotees to develop this style of special prayer. This can definitely be considered as one of the very potent spiritual practices.

2. **Bhajans**

Bhajans mean singing hymns in His glory with full devotion and rhythm. There are five elements which constitute the visible world. They are earth, water, air, fire and *akash*. Their corresponding sense-functions in human beings are smell, taste, touch, form, and sound. Earth corresponds to smell, water corresponds to taste, air corresponds to touch, fire corresponds to form, and the *akash* corresponds to sound. *Akash* is the highest element among the five, and sound is the highest in the sensual things. Thus, a musical sound uplifts the mind and destroys slowly and steadily the lower mental formations or *vrittis* which create all kinds of trouble in the mind.

Another factor is that music connected with His name is based upon the upward principle precisely because the I-sense (*jiva*) tends to get connected with Him. This singing of His glories keeps on giving an upward push to the psychic energy in the right channel which leads to Him. It may be noted that the total mind is based on the downward principle. All our attention in the material objects, including human beings, pushes the *jiva* into falsehood and tends to take the energy down. The liberation of *jiva* can take place on the basis of the upward principle only. Singing His glories can slowly and steadily liberate it from the lower mental formations and take it back towards Him for its final liberation.

I have found from my personal experiences that singing of His glories has a great psychological benefit which can be experienced by everyone after practising this singing for a period of even six months. In normal worldly persons as well as in the case of psychic sufferers, the energy of the psyche normally flows into two basic nerves of mind, that is, *raga* and *dwesha*. This means that their thoughts and psychic energy flow in the paths of jealousy, anger, hatred, sex, lust and pride, etc. If one gets up in the morning and observes one's thoughts and feelings, one would see that one is thinking of either sex and lust, or wishing and planning the downfall of others, or feeling hurt at the remarks of someone and

thinking of taking revenge, or planning to become great in the society. These are some of the normal preoccupations of the mind right in the morning when one gets up. These are indeed very unhealthy and dangerous as they tend to take the energy downward into conflicting ideas and thoughts.

However, after singing His glories in musical voice for about even six months, one can again observe the functioning of one's mind in the morning. One could invariably find that the mind is singing some tunes which uplift him and give happiness. I find that within six months some new nerve-channels are formed because of this singing and one's attention automatically goes to them and the psychic energy starts flowing into those new nerve-paths. Thus, one is naturally relieved of the many troubles which start right in the morning and continue throughout the day and become causes not only for mental tensions but also many kinds of physical diseases.

There are many kinds of singing. I would suggest that the people should follow the following three kinds of singing as far as possible.

(a) **Early Morning Nagar-Sankirtan** : Right in the morning, some people can get together and in orderly rows can march in the vicinity singing glories of the Almighty Creator. It should not be too early or too late. The right time is when the day is dawning and the sparrows are chirping. Starting it too early irritates the people who feel that their sleep is disturbed unnecessarily. Starting it too late creates laziness in place of freshness.

This exercise of early morning singing gives instant happiness and prepares us for a good day. This also helps others who do not actually take part in the singing but listen to it while lying on their beds. They also feel joy and the negative emotions which overtake them just after opening their eyes are avoided.

The third major benefit of this whole exercise is that the environment is purified. The environmental pollution due to all kinds of noises which is becoming such a big problem these days can be successfully fought with this method.

(b) **Group Singing** : The second kind of singing can be through group *bhajans*. It is always better that these *bhajans* are organised on rotation basis in different families so that every body feels not only involved in the organisation of the *bhajans* but also feels that he equally belongs to Him. Fixed *bhajans* in different families often create vested interest and tend to alienate people. Quite often they create exclusiveness and other bickerings connected with the ideas of social prestige. Everyone should feel that each *bhajan* is His *bhajan* and he should make it a success in his or her benefit.

One should remain wary while organising these group *bhajans* and taking part in them. The group *bhajans* have all the elements of group psychology and present all the problems connected with it. Jealousy, competition, ill-will, etc., are very normal things. There are people who would simply say, "These things should not happen at least in these activities connected with God", and feel great. But this does not solve the problem. On the other hand, this rather tends to condemn people, thus bringing in more bickerings and bitterness. The best way is to ignore such things and not discuss them. Rather than eradicating them, discussion often helps in making these evils entrenched. The

organisers should occasionally bring such small things to the notice of the erring individuals in private keeping this in mind that they (these individuals) are doing all those things not as a planned action to harm someone but just out of the force of mental habits formed over a number of years and on which now they have little control. People repeat their behaviour, good or bad, rather unconsciously and compulsively as a matter of habit. It is this compulsive and irresponsible behaviour which has to be modified slowly and steadily through *bhajans*. If the people do not have these things and are already pure, where is the need then to hold all kinds of *bhajans* etc. Thus, patience and some psychological understanding is all that is needed by the organisers.

(c) **Individual Bhajans** : The path of spirituality is indeed an individual path. Apart from the two items which have been written above, the best thing would be to sit for some time quite alone with Him in your shrine. Close all the doors and other avenues of disturbance and distraction. Weep before Him and sing some *bhajans* with the purest of heart. He indeed sees your heart and not the number of devotees who come to attend the group *bhajan* in your home. Remember Him intensely and get lost into His love while singing His glory. Little pretence of *bhakti* done to impress the people does not impress Him. It should be done in a state of complete surrender and all alone. The people are allright but ultimately it is your relation with Him which matters. Establish that relationship in the alter of your heart, for, He constantly lives there and waits for His erring children to turn to Him there in the heart. Indeed you cannot establish any relationship with Him in the external world, even though you may be the President of the organisation. Once you start *bhajans* in the above manner, you have certainly taken a step towards spirituality.

Two Basic Principles

Before finishing this sub-section, it will be worthwhile to understand two basic principles in relation to *bhajans*. They should be adhered to while following the path of *bhajans* if any worthwhile spiritual results are to be achieved.

(i) From social to individual : The first principle is that while following the path of *bhajans*, one should increasingly come from the social situations to the individual situations. This means that group *bhajans* should give place to individual *bhajans*. One should love to sing the glories of the Lord in loneliness and should try to establish a personal relationship with God where one is not conscious of the social group and other individuals.

(ii) From external to internal : The second principle is that one should increasingly try to understand the inner meaning of *bhajans* rather than the external one. For example, the shrine is external in the beginning. One should try to see this very shrine in the mind with closed eyes after a few months. This is a step from the external to the internal. Similarly, the singing outside should increasingly give place to singing inside before the inner shrine. God cannot be realised in the external world. The external things are merely an aid so that one's attention turns inside after some time and the external aids are not needed at all.

3. Namasmarna

Namasmarna is another spiritual practice which has been described

as most effective in this *kali-yug*. This practice means the repetition of any name of God for as many times and as long as possible each day. One can chant "Ram—Ram—Ram...", or "Hari—Hari—Hari...", or "Sai Ram—Sai Ram—Sai Ram...", or any other name which appeals to him.

Namasmarna and *bhajans* are sometimes considered as equivalents. They are indeed so, as *namasmarna* is implied in *bhajans*. However, we can make a small distinction between them on the basis of the repetitiveness of one word, or many ryhmes of different words.

Namasmarna has been often described as the golden key which can open the gates of heaven. Bhagwan Sri Sathya Sai Baba says that *namasmarna* is that thunderbolt which can pulverise even the big rocks of mental formations and can liberate the *jiva*. It is stated that in the *kali-yug*, a number of people will suffer with various mental diseases. The best cure for such diseases would be found in *namasmarna*[3].

The secret of effectiveness of *namasmarna* is the same as of all other spiritual practices. It lies in the fact that it helps the *jiva* develop a touch with its source and goal, that is, the Cosmic Consciousness. If a person utters the name of Rama with love and attention on Rama's form and the sound involved in it, he may develop Rama-Consciousness which means the same thing. Similarly, one may develop Krishna-Consciousness, Nanak-Consciousness or Christ Consciousness. Shiva, Rama, Krishna, Nanak, Christ, ultimately represent the same ONE Reality, that is, Cosmic Consciousness which is the Master of the Cosmic Energy. The conflicting energy in man which is responsible for all kinds of mental pain and psychic disturbances and which is merely a part of the Cosmic Energy, gets redirected towards *Shiva*, its Master, thus providing the right path for it and creating peace for the person. That is why, Bhagwan Baba has said meaningfully and beautifully, "I shall give you one prescription which will give you the Peace and Contentment which you seek; it is *namasmarna*. Instal on tongue, anyone of the thousand names of the Lord, current in any part of the world, among any community of devotees. Repeat the Name for some time at least every day as a part of your duty to yourself, a discipline which will yield good results......"[4]

4. Japa

The fourth item in the list of spiritual activities is *Japa*. Establishing a relationship with Him means that one should try to surrender one's self at His feet more and more. This surrender is not easy. It is indeed a very difficult thing, especially in this age of egoism. Bigger the ego or the personal-I, greater the distance between the *jiva* and God. The spiritual path enjoins that the personal-I should start becoming smaller and one day it should cease to exist. "I must contract and He must expand". That is what is meant by making the personal-I smaller and smaller.

Japa is a technique which helps us very quickly to bring down our ego and surrender it to Him. Baba says, "By *dhyana* you develop *jnana*

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[3]See, for example, 'Deen', Jayaram Das, *Manas Shanka Samadhan* (Hindi) 5th edition (Gorakhpur : Gita Press) pp. 179-181.

[4]*Sathya Sai Speaks*, Vol. III (New Delhi : Sri Sathya Sai Education & Publication Foundation, 1975), p. 121.

and by *Japam* you develop *bhakti* and by both you cleanse your heart of the canker of ego."[5]

Japa is the repetition of a collection of words known as *mantra*. The repetition of the highly charged spiritual words over a period of time pulls down the strongest bricks of the ego. It breaks the strongest nerve-paths already developed in the mind while living in the society. It cleanses, it purifies and uplifts the mind and makes it more and more fit for God-realisation.

Kinds of Japa

There are numerous types of *japa*. The one which I did after the activation of my *Kundalini* at the suggestion of H.H. Swami Chidanandji of Rishikesh was, "*Om Nama Shivaye*". I found this *japa* very useful in the process of the dissolution of my ego and suggest that all the persons, especially those who are doing meditation as suggested in volume-I, should preferably undertake this *japa* also.

How to do this Japa ?

There are two basic principles of doing *japa*. They are as follows.

(i) Combining the sound of *mantra* with *dhyana* : Most of the spiritual practices relate to 'sound' and concentration or *dhyana*. In *japa* also, attempt should be made to combine the two. One should utter a comparatively long "Om" in a sing-song manner and should feel one's *dhyana* rising upward from the base of the spine in the backbone alongwith the upward rising tempo of the sound 'Om'. Then one should bring one's *dhyana* at the seventh centre of consciousness or near *Brahma-randhra* (it can also be the sixth-centre of consciousness or the *ajna-chakra*[6]) and should imagine Bhagwan Sri Sathya Sai Baba or Sri Sai Baba of Shirdi or one's *ishta* sitting there on a lotus flower, and bow at His feet uttering "*Nama Shivaye*". It should be uttered in less time than the time taken for uttering the word "Om". Thus, one should finish this "o o...o...m *Nama Shivaye*" in one breath and repeat it with each breath.

(ii) Acting as witness : The second principle for *japa* is to continuously act as a witness of the mind. While doing *japa*, one should try to witness the mind and its various activities also. The mind has got a great capacity to run into various paths of pleasure and pain. It may run into ideas of sex, jealousy, hatred or other activities of kite-flying. One should smilingly remain conscious of these mental activities continuously feeling, "I am witnessing them. They are not me. They represent mind and nerves". It is also advisable to concentrate on the meaning of the *mantra* while doing *japa*.

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[5]*Sathya Sai Speaks*, Vol. VII, p. 390 (Whitefield, Bangalore : Sri Sathya Sai Education and Publication Foundation, year not given).

[6]In fact, the recitation of "Om" only is itself a major spiritual practice It can be done as stated here, without uttering the words "*Nama-Shivaye*". After some practice of reciting 'Om' in this manner, one should take a step higher and should start the recitation of 'Om' from the *kantha*, or the fifth centre of consciousness in the neck (without bringing one's *dhyana* in lower *chakras*). In this case, the *dhyana* should rise alongwith the sound of 'Om' from the fifth-centre upward and go upto *Brahma-randhra* till the breath finishes.

This *japa* can be done at any time. One can do it even while taking a stroll or morning walk. It would be best if one does it while sitting in some suitable yogic posture like *padmasna*, *siddhasna*, etc., at regular times. This will regulate the time of *japa* and produce better mental balance.

5. Nishkam Seva (Desireless Service)

Another very important spiritual practice is serving others without any desire or the idea of return. Our whole ego development takes place in relation to pain and pleasure and in relation to the idea of loss and gain. Slowly and steadily we go deeper into this mire of loss and gain and the cage of ego strengthens around us. A state has almost emerged in the life of modern civilised man where he cannot think of doing any action for others without some selfish motive or desire for some gain. This closes the paths of happiness and satisfaction for him.

Selfless service has been given a very high place among various spiritual practices by all spiritual thinkers for success in *sadhana*. This slowly and steadily leads to a state of surrender which in itself represents a very big gain. In the end, it clarifies the vision about ONE Reality which is the goal of life.

6. Talking About The Glories of God With Form

One of the most important and significant spiritual practices which can deliver some quick results is a conversation about the glories of God who has often appeared before His devotees in form. This conversation can also be about the great saints and many inspiring stories connected with their lives.

God is bliss. God is *ananda*. Talking about His glories can immediately connect us with Him. This connection produces *ananda* and occasionally creates in us the state of *samadhi* in which we can be completely forgetful of our own worldly existence and at the same time can be completely conscious of His existence. This is indeed one of the simplest ways to achieve the highest spiritual benefits in less time. The story of *Parikshat* who wanted to achieve *mukti* in seven days illustrates this technique. *Suk-muni* narrated to him the glories of Lord Krishna. He got so much absorbed in listening to them because of the *ananda* they gave that he became oblivious of the time. And after seven days, when death came, he was only conscious of the Lord and thus achieved *mukti* without following any laborious techniques of spiritualism to attain it.

There was a time when the Indian families had this great tradition of talking about the glories of God after taking their dinner. This created an atmosphere of happiness and bliss in the family. Unfortunately, the television and other things have taken their place now in the families. No wonder, the suffering and tension are increasing in every family and the goal of spiritual realisation is becoming a far cry in modern times.

In this connection, we can again start the process by taking religious literature to our families. The stories of Rama, Krishna, Nanak, Jesus and Sai Baba can be told again and again in the family to re-establish the kingdom of heaven in the homes.

7. Dhyana (Meditation)

The seventh and perhaps the most important activity in the list of spiritual practices is meditation. There are numerous techniques of meditation. The one which I have practised successfully is given in volume-I in quite some detail. This technique will help the psychic sufferers a lot. It may save others, from all kinds of psychic troubles and give immense happiness. It can also lead to a direct vision of God thus resulting in God-realisation or self-realisation.

Section-B

SPIRITUAL THERAPY AND ITS PRINCIPLES

Apart from the seven spiritual practices as enumerated above, one should try to re-educate one's mind on the basis of the principles of spiritual therapy. It may be pointed out that the various spiritual practices, if followed correctly, can result in the most basic and desirable modifications in behaviour in a practical way in due course of time. The principles which are being enunciated below emerge from these practices themselves. They generally relate to that kind of therapy which is based on the understanding of the ultimate truth of ONE God on the intellectual level and can be used to re-educate the mind of a person on the level of verbal communication. The secret behind these principles is also the same which lies behind all the spiritual practices.

The mind is based on the principle of cosmic ignorance and untruth. It means that it has developed on such notions as 'I am the body', 'this world is the ultimate reality,' etc. On the basis of this so-called objective reality, the mind is entrapped in the notion of the truth of thousands of human 'names and forms' and its relationships with them. That is why it suffers. To remove the suffering it should be re-educated on the basis of the ultimate truth which knows no pain.[7] The most fundamental basis of this therapy is that if the individualised consciousness (*jiva*) is put into touch with Cosmic Consciousness (*Shiva*) and the direction of the flow of energy is reversed, that is, it is redirected from paths which take it to worldly objects to those paths which take it to *Shiva* (to whom, in fact, it belongs), then it, the *jiva*, gets stability, love, security, and confidence automatically. This therapy can be given even by the doctors through the word of mouth as is done in the modern therapeutic sessions by the psychiatrists.[8] Or the patient can himself take this therapy through auto-suggestion and self-understanding while pursuing the above mentioned seven spiritual practices. It may be pointed out that the principles which are being enunciated here are not

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[7] The readers will do well to sit near God-realised persons and listen to them to properly imbibe this knowledge. They will gain good insight into this knowledge by reading most of the books by Sri Sathya Sai Baba. Alongwith this listening and reading they should do *manana* on it and should try to raise such questions in their mind: Who am I ? Who is suffering in me and why ? Why have I come into this world and how long will I stay here ? What is the nature of birth, death and this universe ?

[8] I wish those psychiatrists who understand the true meaning of the spiritual principles, and give psycho-therapy to patients on these principles, should be known, in times to come, as Sai-chiatrists instead of psychiatrists. The idea is taken from Sandweiss, Samuel, H., *SAI BABA : The Holy Man and the Psychiatrist* (New Dehli : M. Gulab Singh & Sons, 1975).

meant for the patients alone. They are equally efficacious for other persons also, as they are based upon the deeper meaning of life and existence.

Various Principles and Their Understanding

There can be numerous principles. Many of them will be found in an implied way throughout this book, especially the subsequent chapters. I give here certain principles which appear to be most important among them.

(i) The Nature of Real and Unreal, the True and Untrue

The first principle that one should learn or should be taught is to distinguish between the real and the unreal or the true and the untrue. This is a moot point. One should be convinced at heart that the true and the real cannot create suffering. It is only the false and the unreal which create suffering. In other words, knowledge cannot create any suffering. It is only the ignorance which creates suffering.

Before we proceed further with this point, let us understand some definition of truth and reality. Truth or reality do not change because of change in time or change in space. This only means that whatever changes with time and space cannot be true or real. That can only be partly true or untrue. How to discriminate it ?

Even on the theoretical basis, we should be clear about two things. One is the spirit or the soul which is the 'I' in all of us. This is the reflection of the Supreme-I. This Supreme-I is the invisible basis of this entire existence. This alone is real and true because it does not change due to time or space. This is the eternal self-existent Consciousness. This is *Shiva*. The 'I' in each one of us is also the same but due to ignorance it has got surrounded by impurities and various titles and appears something else. The second is the visible creation and the ideas, relationships, attitudes, etc., formed in the mind on its basis. This creation is generally the outcome of the five elements—earth, water, air, *agni* and *akash*—and keeps on changing every moment. This means that this is transitory, changeable, vanishable and destructible. This does not represent truth or reality. The relationships and ideas based on such a visible untruth connot be real or true.

A question is generally asked that how this whole world, which is so clear to the two eyes, can be so unreal. The basic thing about understanding and discriminating the real from the unreal is the visibility with the physical eyes. For example, the physical body is the most visible thing with the external physical eyes. This is indeed the most unreal. In comparison to it, see the mind. The mind with all its ideas and thoughts is not visible to the physical eyes. But in our day to day life we can see that we are what our mind is. It is indeed more real than our body. Our body acts and behaves in accordance with our mind. The real force behind the body is mind but it is less visible with the external eyes. The soul is absolutely not visible with the physical eyes but it lies at the base of the mind even. No mind can think without soul. The moment the soul leaves the body, the mind stops functioning. If mind can lead the body, the one who is ingrained in the idea of soul can lead the mind in any direction he likes and then there can be no suffering for him.

It is this principle of making distinction between the real and the unreal which should be constantly adhered to while administering therapy to the patient. It is not being suggested that one has to teach the person to hate the outside visible world or neglect it. In fact, the entire visible world outside and the entire world of ideas, thoughts, images, emotions, etc., within is nothing but *Shakti*. It is a fantastic drama being played by Goddess Mother. Thus, one should never be taught to hate any idea, thought or emotion, or feel any guilt about anything. Even the worst ideas and feelings in the mind should be seen as *Shakti*. Thus, one should not be taught to hate any aspect of the outer world or inner world.[9] The only thing is that one should not see in it more than what it has—that is, a temporary relationship which will not last for a very long time. One should not, as such, get tied down to this reality. Relationships, friendships, attachments, etc., all belong to this reality and hence are false.

I take one or two examples to explain as to how to make use of this principle to remove *ajnana* or ignorance of the people and to re-educate them in order to bring them to the path of peace and solace and save them from suffering.

Most of the persons, who suffer psychic troubles and are in the grip of pain, are due to the loss of some dear object—either the loss of money or the death of some near or dear one, or the desertion of some lover or beloved etc. The normal therapeutic suggestions would be to teach them to discriminate between the real and the unreal and the true and the untrue. This should be done very sweetly and pursuasively keeping in mind the state of emotional upheaval of the patient. The therapeutist can tell certain similar incidents which took place in the lives of so many people all over the world and then how they started understanding the reality after the incidents.

Form and Name

While giving this therapy to an emotional sufferer, the therapeutist has to clear the distinction between the real and the unreal again and again and he may have to clear the meaning of this visible *prapancham* of name and form. The *nama-roopa* world in effect appears very real to the eyes but has no concrete basis. Everything which assumes a form and has a name is, in the ultimate analysis, changeable, destructible and temporary. Thus, anything having the name and the form is not real and should not be sought much in life. One should fear to fall into attachment with anything which has a name and a form. Since all relations, all losses and all desertions are in relation to things which have a name and a form and which are not real in the ultimate analysis, one should try to understand their real nature and desist from falling into attachment with them. Now that one has already fallen into attachment with them and is suffering because of their loss, one should understand their real nature and dissolve those attachments in order to come out of the sufferings. That is the only way out.

The Confusion of 'Many'

Closely related to the illusion of 'name and form' is the confusion of 'many'. One sees lakhs and lakhs of things and human beings with

[9]Some of such ideas will become automatically clear to the readers after going through the succeeding chapters.

different names and forms. One counts them as "one—two—three—hundred, thousand, million and billion...". This is all confusing and leads to untruth.

A wise man sees the shop of a potter and sees hundreds of dolls and statues with different colours, shapes and sizes. As his vision is clear, he is not confused. He knows that the colours, shapes and sizes and different names are illusory. Behind all that there is "earth" and "dust" and nothing else. Similarly, the 'many' in this world are illusory. One should not get confused. One should know, it is only five—the five elements and nothing more. Behind these five, there are only 'three'—the three *gunas* which play with this whole visible world. And behind the three, there is only 'one', the ONE GOD. When the vision becomes absolutely clear, one sees only ONE and is never confused by 'many'.

By this way, a person should be led to connect himself with the ultimate truth. This will help him in coming out of all suffering.

(ii) Seer and Seen : Purusha and Prakriti Principle

The second principle of religious or spiritual therapy which is closely related with the first is the principle of the Seer and the Seen or the principle of *Purusha* and *Prakriti*. One should be made to know through constant education of the mind that one is the seer and not the seen, one is the *Shiva* and not the *shava* (the visible corpse). One is indeed the witness.

Before explaining this principle let me make a very cryptic statement. If one wishes to achieve salvation, one should not be content with opening the eyes, seeing whatever is visible and understand it. One should, on the other hand, close the eyes, try to see whatever is visible with closed eyes and try to understand the reality which is seen and which sees. Slowly and steadily one should identify oneself with the seer and not the seen. That will deliver the person and liberate him from ignorance.

Let me make this point clear. Suppose we are fast asleep. We see a dream that we are sitting with a friend of ours. Now our physical body and the physical body of the friend is the seen and something (not the physical eyes) is seeing this all. We must immediately know that we are the 'seer' and not the seen. Even my own body which is seen is not I. I am merely a witness, not the witnessed.

Similarly, when we close our eyes, we find a vast world of ideas, thoughts, men and material within us. This is world. This is mind. This is *maya*. This is illusion. The mind, the world, the *maya* or the illusory existence, all mean the same thing. They are the seen and hence not real. But someone sees these things also with closed eyes. Who sees them? That is I. This I has no name or form. This 'I' is the awareness or consciousness. So, "I" is nothing but merely awareness or consciousness. "I" is neither body, nor mind, nor the senses, nor the intellect, nor even the *prana*. I is merely the witness, the awareness, the consciousness which has no form or name. "I" is *Shiva* and not the *shava*. "I" is *chetna* and not *jada*.

Most of the suffering of the man takes place because he thinks himself to be the seen and is attached with something which is seen. This represents the basic *ajnana* or ignorance and ignorance causes all suffering. This ignorance has to be removed. The therapeutist has to establish

the identity of the patient as a witnessing reality in his mind. He has to know that the re-education of mind on these principles is a very slow process. But once the nerve-paths of the new knowledge start building up, may be in two years, then the suffering starts vanishing quite quickly giving an entirely new vision to man about his reality and the reality of the world.[10]

(iii) The Principle of Witnessing the Desire and Cutting it from the Mind

The root-cause of all suffering, as has been explained above, is ignorance. This ignorance is rooted in the mind which is generally formed on the basis of the material which is supplied to it by the senses. An associated but equally important reason for suffering is "desire" which originates in relation to the sense-material. The whole mind is nothing but a well-tied bundle of desires and the *jiva*, or the individual 'I' is caught into it and suffers. One interesting thing about desire is that ten new desires are born with the fulfilment of one desire. There is no end to it and the mind keeps on spreading its tentacles in the process of the fulfilment of desires. No wonder, one goes on in the rut of suffering increasingly.

The third basic principle for spiritual therapy is that the person should try to witness his desire and, instead of fulfilling it, try to cut it off from the mind. The desire should be seen and not condemned or suppressed and then it should be resisted and starved. Its fulfilment should not be accomplished.[11]

I have already said that one is not the body, not the mind but the soul. The mind can lead the body. Similarly, the soul has the power to lead the mind. One should understand this truth and exercise one's will. It is an extremely difficult business to deny the fulfilment of desire, but a constant therapy on this principle and some initial success would create confidence and happiness. It is the actual battle of *Kurukshetra* which each one of us has to fight for one's own emancipation.

The desires are generally connected with sex, greed, possession, etc. One should be very careful in witnessing those desires and their area. Once the desires and their broad pattern is seen, the mental waves which

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[10]It is often said that there is too much suffering in the world. On the basis of observable facts, it appears true also. But occasionally we also find a person who says that it is all bliss. He also does not appear to be wrong as far as his experience goes. What is the mystery behind this ?

As explained above, there are conceptually two realities in the world. One is *Purusha* (God). He is all *ananda* and bliss. He is everywhere. So *ananda* or bliss is also everywhere. But simultaneously there is *prakriti*. It is also everywhere. It, mingled with *gunas*, causes suffering. So suffering is also everywhere.

Now, it is upto each one of us to use our discriminating power and choose for ourselves what we want. If we bind ourselves with *prakriti* and the *gunas*, especially the *tamoguna* and *rajoguna*, we will have to face suffering someday. If we bind ourselves with God, we will remain in bliss. Binding the "I" in us with God is liberation and bliss. Binding the "I" in us with "seen", will cause suffering. Identifying ourselves as 'seer' will remove suffering.

[11]This is one of the most basic differences between the psycho-analytical and spiritual path. In psycho-analysis, one does not suppress the desire, emotionally accepts it and often fulfils it. This leads to the creation of many sense-impressions and the individual 'I' remains caught in them and never gets liberated. On the spiritual path, the whole cobweb of desires is starved and destroyed to free the 'I'.

are coming to the surface alongwith the desires, should be cut off from the mind and name of God and Guru should be increasingly uttered and substituted in their place. This would help a lot as one proceeds further in the battle. Whenever the desires come again the name of God and Guru would also come automatically and help us in resisting those desires.

The path of resisting the desire is hard. The path of fulfilling the desire looks so easy. But one should know that ultimately all psychic suffering is the result of fulfilling the desires unjudiciously. As the 'mind increases' the 'self' decreases. The area of consciousness becomes so limited that all looks to be lost. Man groans under the weight of his own desires and nothing else ! This groaning under the weight of one's desires represents tensions and all kinds of mental diseases.

(iv) Principle of Dedicating Everything at the Feet of God

This is one of the most important and most basic principles of spiritual or religious therapy. In fact, dedicating everything and every action at the feet of God is the truest *sadhana*.

What does this mean ? It means a complete surrender of one's personal will and judgement to His will and judgement. Suppose one is doing some action and wishes profit in return. One simply can dedicate the action to Him and leave the judgement of profit etc., to Him. He knows best what to give you and what not to give you. One should thank Him at all worldly gains without feeling much elated. Similarly, one should see the Will of God, and must not feel much depressed at any loss. The point is that one should cast off the burden of thinking about the results and leave it to Him.

We should dedicate every action and everything to Him. While taking food we should remember Him and place the food in our imaginations before Him as if we are offering the food to Him and then should take it ourselves as if given by Him.

All actions are His actions. All worries are His worries. Everything is His. We should learn to cast our burden on Him, and He definitely carries it. But the trouble is that we never do it. We always interfere with our own "superior" judgement in each thing. We interfere with our superior capacity to work in each thing. No wonder, we suffer.

Once this principle is grasped, the worry and anxiety would be over and many conflicts creating unhappiness would go for ever.[12]

Section-C

THE CONCEPT OF GURU AND THE SECRET BEHIND VARIOUS SPIRITUAL PRACTICES

The understanding of the principles of spiritual psycho-therapy as explained in the preceding pages is, no doubt, important. But the more

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[12] The *Bhagavad Gita* contains all the principles of spiritual therapy. The persons who are suffering with nervous disorders are advised to go through it again and again to understand and realise the truth.

The author of the present book has written a psychological commentary on *Bhagavad Gita* which is likely to be released soon. The title of the book is *Shrimad Bhagavad Gita* (A Psychological Commentary for Spiritual Seekers and Psychic Sufferers). This book can help the 'Seekers' and 'Sufferers' a great deal, as it is written in modern language.

important thing for the spiritual seekers is to understand the concept of the Guru on the one hand and the secret behind the various spiritual practices on the other.

Throughout the ages, the spiritual seeker has been advised to adopt a Guru, a perfect Master, and surrender to him without much egoistic questioning. Secondly, the seeker has also been asked to regularly follow the various spiritual practices prescribed by the Guru. Here also the seeker is not supposed to question the practices. Both these situations related to surrender and 'non-questioning' look anti-intellectual to a modern man who has been taught to question anything and everything cynically and keep on asking 'what, how and why' of everything without taking any trouble to experiment with his life !

All spirituality is experimental and experiential. The concept of Guru and the various spiritual practices have deep-rooted meanings and secrets which can be uncovered by experimentation alone. I consider it important to expose those meanings of Guru and the spiritual practices briefly in this section in view of the scope of the book. For the sake of precision, I would briefly discuss the whole thing in the following two sub-sections.

1. The true meaning behind the concept of Guru.
2. The secret behind the various spiritual practices.

1. The Concept of Guru

It must have become clear by the study of previous chapters of this book that the individual consciousness or the *jiva* generally wanders in *maya* due to ignorance about the basic truth about itself or the whole existence. While in the *maya*, it creates numerous high sounding philosophies on the intellectual plane, and many visible structures on the material plane. However, it never gets the final answer to its search. The thirst never quenches. On the basis of this wide-spread experience many people accept the idea that perhaps there is no final answer to their search, and the world perhaps goes on like that.

On the other hand, if the *jiva* turns on the inward path because of spiritual practices and the grace of the Guru, it may, some day reach its very source, that is, God and may become one with Him. Now the physical body of the person remains the same but the *jiva* inside has turned into *Deva*. The little personal-I has merged into the eternal biggest-I and has started living most of the time at the same place where the eternal-I, that is, God lives.

Such a person whose personal small-I, after crossing the fearful tentacles of *maya*, has merged into God emerges as a Guru. He now alone knows what is truth, he alone knows what is light and he alone knows the path and the hurdles which come in the way. Since he now sits in light after crossing the *maya*, that is darkness, he alone can show light to another *jiva* who is struggling in *maya* but wants to reach the light. He alone can dispel the darkness.

Thus the Guru is not one who adores the *bhagwa* clothes or puts on a number of other external symbols of a *sadhu*. He is one who has become one with God after merging into Him. It may be pointed out that such a one generally merges into God with the help of a Guru and then himself emerges as a Guru after the merger. There are certain things which one should try to understand about Guru.

(a) Guru is not physical: The first thing about a Guru which should be understood by the *sadhakas* is that he is not physical at all. He may adore a physical body with a name and a form and the *sadhakas*, because of their ignorance, may take him to be a person of flesh and blood. But that is not correct. After the I-sense, that is the *jiva*, merges into God, its delusion that it is a body with a name vanishes. The 'I' in such a one becomes *Shiva*. The Guru who understands himself to be a body, that is *jada*, is not a Guru. A real Guru is all consciousness and the disciples should try to understand him as such.

(b) Guru is omnipresent : The second thing which should be clearly understood by the *sadhakas* is that the Guru is omnipresent. Time and space do not bind him. God is omnipresent. Once the *jiva* of a person merges into Him, and becomes the *Deva*, he also becomes omnipresent. The eternal, all-pervading, formless holy spirit can often assume the form of that person and be present anywhere for the sake of his disciples.

Thus, the Guru should always be seen working at two levels. One is the physical level where he is the physical body and the other is the cosmic level where he works because of his oneness with God. His work on the cosmic level is more important and more true than his work at the physical level. In this connection, two things should be clearly understood. Firstly, it is quite possible that the words spoken by him at the physical level sitting face to face with the disciple may come out to be false. But words conveyed by him at the cosmic level through a dream or through other methods would never come out to be false. Secondly, it is also possible that the communications which take place through the Guru at the cosmic level may not always be known to the Guru himself while sitting in the physical form somewhere. To clarify the point, it often happens that some disciple may report an incident in which the Guru, in exact form, conveyed something to the disciple in a dream and that came out to be true. But when he reports this to the Guru in the physical form, the Guru may have no idea about it.[13]

The reason for both the above stated points should be seen in the fact that generally a Guru who remains in the physical form is left with some small portion of the *satwic* ego. This means that he can occasionally shift from the place of God inside to *maya* inside and thus tend to become as ordinary an individual as others are. In such a state he may have all the consciousness of the worldly reality or *maya* in the same way as others have. While this may occasionally cut him off from his reality of *Shivahood*, this may be considered as very necessary because in this state alone he can work through this body in the world for the re-establishment of *dharma* and spiritual knowledge.

The true *sadhakas*, taking this cosmic reality of their Guru into consideration, should always feel their Guru to be very near to them. It should matter little for them whether the body of the Guru in flesh and blood lives at a very far off distance.

[13]I have come across some incidents in my own life which were reported to me by those whom I initiated into meditation. The communications which they received from my form at the cosmic level came out to be true, but I did not know them on my part. The disciples of certain other Gurus also report similar happenings with them which their Gurus do not know. No wonder, and perhaps there is no contradiction in it also, that all the disciples declare their Guru as God due to their experiences of the Guru at the cosmic level.

(c) Guru is all knowing : The third thing about a Guru is that he is all-knowing. This reality of the Guru should be understood in two ways. Firstly, the Guru is one who has known God and since God is everything, the Guru, as such, knows everything. Secondly, the Guru lives in the eternal all-knowing spirit, that is *Shiva*. Since *Shiva* knows everything, the Guru should also be deemed to know everything.

It may again be remembered that while living in the *satwic* ego in order to do *lok-sangharsha*, he may again appear to the *sadhakas* that he does not know many things about them and their day to day problems. This may create doubts and suspicions in the minds of the *sadhakas* as to the all-knowing nature of their Guru. But that is not correct understanding and appreciation of the concept of Guru on the part of the *sadhakas*. The Guru, in his cosmic aspect, indeed knows everything about them.

(d) God and Guru are One : The fourth thing which the *sadhakas* should know about the Guru is that God and Guru are one. Once the *jiva* reaches the place where God resides inside[14], the *jiva* also starts living there and loses its identity after some time thus becoming one with God. The two indeed merge into One and then only One lives. The Guru is indeed God.

The practical proof of this reality may be found in the life of some lucky *sadhakas*. If the *sadhaka* evolves in meditation to a very high level, and because of his good luck, his Third Eye gets opened, he might find in his Third Eye the form of his Guru who opened the Third Eye for him. Then it is possible for this form to turn into the various forms of God. In fact, the *sadhaka* may see a number of forms according to his destiny and the will of his Guru. He may only then know correctly that his Guru and God are one. The Guru's form also lives at that very place where other forms of the Lord reside.

This would further indicate to the *sadhaka* that the true Guru is not only omnipresent, he is the indweller also.[15]

Meaning of Surrender Before the Guru

A true aspirant should search such a Guru alone who has established his identity with God. If he gets such a Guru and the Guru is also ready to accept him then the *sadhaka* should have no hesitation in surrendering to him. Surrendering at the feet of a perfect Master is a common expression used by the devotees of various Gurus. But it is not an easy thing to achieve as it is supposed to be. There are numerous reasons for this. They belong both to the personality and ego-understanding of the *sadhaka* as well as the reality of the Guru.

The *sadhaka* has always felt, like other persons, that he is somebody in the society who has some respect. He also has some opinions which he is not ready to leave at once. There are numerous other resistances and formations in his mind on which he has no control. The Guru on

[14]Please try to understand this mystery from Figure-4, chapter-III of this volume.

[15]For further details, please refer to 'certain basic principles of spirituality' given in chapter-XIV.

the other hand has his own reality where he is not interested in anything. He does not bother about anyone, may be, he is even a king. The realised Guru is not a social man who goes by the ego-laws and superficial niceties of inter-personal relationship. He would not bother about the ego or the social status of the *sadhaka* in anyway He may ignore him, he may reject him most violently and he may indeed pull down all the notions of the *sadhaka* even about spirituality ! Thus, he may prove to be quite hurtful in his attitudes.

Surrendering means that the *sadhaka* has to bring down his ego in accord with the whims of the Guru. He should surrender his judgements and refrain from silly questions which arise in his mind. He should not feel that he knows the motives of the Guru, in any matter. Quite often a *sadhaka* may even know according to his understanding formed on the basis of the outside reality that what the Guru is saying is wrong because he clearly sees something different than what the Guru is telling. But even in such cases, the *sadhaka* has not to assert his judgement, because it is the one in the *sadhaka* who judges, which has to be demolished some day !

A perfect example of surrender was Arjuna in relation to Lord Krishna. The story about this is given by Bhagwan Baba in the following way.

"Once Krishna and Arjuna were going together along the open road. Seeing a bird in the sky, Krishna asked Arjuna, "Is that a dove ?"

Arjuna replied, "Yes, it is a dove".
Krishna then asked him, "Is it an eagle ?"
Arjuna answered, "Yes, it is an eagle".
"No, Arjuna, it looks like a crow to me. Is it not a crow ?"
Arjuna replied, "I am sorry, it is a crow beyond a doubt".

Krishna laughed and chided him for agreeing to whatever suggestion was given to him.

But Arjuna said, "Forgive me, Your words are far more weighty than the evidence of my eyes. You can make it a crow or a dove or an eagle; when you say it is a crow it will be one".[16]

I may point out another significant thing here. Living physically close to a realised Guru can be very helpful for spiritual evolution of a *sadhaka* but it can indeed be very painful and shaking for his ego. This point should be clearly understood because a new *sadhaka* might have heard a number of things about the immense love of the Guru for the disciples and might have developed strange notions in his mind on this basis.

A God-realised person is Truth which is now impressed by nothing. The mind of the *sadhaka* is based upon all those notions which are based upon *maya*, the untruth. The *sadhaka* often cannot go beyond his understanding of the Guru that he is physical being like others although he might have been told again and again that Guru is not physical. His personal understanding gets confirmed when he lives close to the Guru and sees him acting in a very ordinary way with all the fallibility and limitedness of the ordinary human beings. The *sadhaka* occasionally tries to deal with him as he would deal with other

[16]Quoted by Sandweiss, *op. cit.*, p. 156.

elderly persons. He may also like to impress his Guru with his knowledge or socio-economic status as he tries to impress others. He may do it by trying to compete with other *sadhakas* in order to catch the eye of the Guru so that the Guru thinks him to be better than others and is impressed by him. But the *sadhaka* would find that all his attempts get frustrated again and again thus causing him ego-misery.

Let me give some idea of the situation which can develop for the *sadhaka* while living close to the Guru. One day a *sadhaka* finds that the Guru is all love for him and likes him very much. The next day the *sadhaka* finds that the Guru ignores him completely and does not have a look at him while there appears to be no reason for it. This shakes the understanding of the *sadhaka* immediately. On another day the Guru comes and tells the *sadhaka* that he should learn to sing nice *bhajans*. The *sadhaka* imagines that the Guru likes good singing. He applies himself hard on the job and emerges to be a good singer of *bhajans* and craves for Guru's attention and love. The Guru comes and tells him that singing is not very important on the spiritual path and would not deliver much benefit spiritually. This again frustrates the expectations of the ego of the *sadhaka*. Such things which lead to confusing uncertainty may often happen to the *sadhaka* while living in close company of the Guru. The Guru's behaviour will often make him feel that he is nothing and does not count for much in his eyes.

The Guru would often look contradictory in his behaviour and words to the *sadhaka*. An impatient *sadhaka* who has not surrendered to the Guru would find the whole experience very frustrating and might like to run away from the Guru in search of another one who gives him more recognition and respect. The *sadhaka* perhaps does not know that there is a great meaning in what the Guru does. The Guru does not permit any notion to develop in the mind of the *sadhaka* on which his ego can cling and feel stable. In fact, the duty of the Guru is to pull down even those notions from his mind by clinging to which his ego has started feeling that it is something or somebody. How can he permit the formation of other similar notions in his mind while living close to him? This is a painful and confusing process of ego-demolition which the *atma*, that is, the Guru does without any planning.

The love of the Guru about which the people talk so much is known when the *sadhaka* is protected in a spectacular way on the path of spirituality or even otherwise by the Guru at the moments of great crisis or when the *sadhaka* gets some very genuine spiritual experience from him. Otherwise, the experience of living with a Guru can be quite confusing and bewildering. Only the one who has a complete faith in the Guru and his own spiritual destiny and who has surrendered to Guru completely can bear the pain of the demolition of ego[17]. The *sadhaka*

[17]It is not easy to develop such a strong faith. It indeed takes time and very great effort and understanding on the part of the *sadhakas* to develop such a faith. Ordinarily, the *sadhaka*, who lives close to the Guru physically, very often would like to modify the opinions or judgements of the Guru in accordance with his own inherent interests. This often reflects the lack of faith of the disciple in his Guru. Although outwardly he may profess much faith in the Guru, but inwardly he still lacks it. I give below a small instance to explain it.

Once I told a *sadhaka* that he should not drive his scooter for a period of ten days. The *sadhaka* agreed but asked at least three times if he could not go to such and such places on his scooter during those ten days. Now by asking this, he perhaps felt that he had faith in me because he was seeking my permission, but inwardly he lacked faith because he was again and again trying to modify my judgement according to his interest and judgement.

should know that the spiritual path of God realisation is not all honey and smoothness.

2. The Secret Behind Various Spiritual Practices

I have already stated in the beginning of this chapter that the main psychological secret behind all spiritual practices is that they redirect the psychic energy (libido) of a man towards God who is its goal. The energy is redirected through channels which represent the correct paths for the flow of psychic energy for peace and happiness. Now, I wish to deal directly with the secret of those practices as understood in the yogic and spiritual language.

The various spiritual practices when discussed on the intellectual level do not look rational. But the difficulty is that our so-called rationality develops in relation to *prakriti*, the visible world and not in relation to *Purusha*, the Eternal Consciousness behind this *prakriti*. If anybody has a reach to *Purusha* through experience and then gives a comment on the spiritual practices, he would find them to be the most rational. In fact, they alone take you towards the goal of your search, the eternal peace and truth.[18]

The I-sense (*jiva*) in each one of us is caught in a cage of nerves formed on the basic ignorance that 'I am the body'. This cage includes millions of mental notions formed on the basis of this basic ignorance. Further, it gets surrounded by millions of other notions incorporated from the *prakriti*, that is, the visible world, taking it to be the only reality. Thus the cage around the *jiva* becomes stronger and stronger and the *jiva* sinks into it deeper and deeper. Everything in this cage, as everything in the visible world, is in a shaky position. This *prakriti* is also bound by three *gunas*, that is, *sattwa*, *rajas*, and *tamas*, which move this whole *prakriti*. The *jiva* in the cage also gets bound by the three *gunas*. Thus lying in the very shaky cage and bound by the *gunas*, the *jiva* also remains in eternal shakiness and agitation.

Just outside this cage sits Guru/God in each human body and watches the *jiva* in trouble wafted by waves of nerve-wrecking intensity. He also finds that the *jiva*, in order to solve its own problems, searches solutions in the *prakriti* itself or in the philosophies (such as Marxism or Psycho-analysis) which are developed on the basis of the *prakriti* alone. But it never gets any solution or peace precisely because the philosophies themselves are based upon *maya*, that is, falsehood. The *jiva* seldom turns towards *Purusha* inside which is its source and goal and which is nothing but eternal peace and *ananda*. It is rarely that the *jiva* turns to *Purusha* with determination and devotion.

The various spiritual practices are meant to turn the face of the *jiva* from *prakriti* to *Purusha*. They are meant to change the path of *jiva* from the external world to the internal world in the direction of the *Purusha*. The secret of the various spiritual practices is to introduce the *jiva* to *Deva* on the inward path.

There are numerous spiritual practices. The basic purpose of all of them is the same in the ultimate analysis. But some of them are preliminary practices which help more in making the cage smooth. They reform

[18]Please refer to the understanding of the difference between *Purusha* and *Prakriti* as explained earlier in this chapter.

the shape of the cage so that if it breaks some day, the suffering due to its breakage is not too much. They do it by redirecting the energy which flows in abundance towards *prakriti* inside. into new channels which are created with the help of the spiritual practices. *Bhajans* and other devotional music, for example, plays this role very well as a preliminary step in the redirection of the energy in the mental cage of those persons who are deeply involved in the world. Selfless service also helps a great deal to check the energy from going into too negative mental formations and to redirect it to more useful channels. Such practices smoothen the cage slowly and slowly. After a good deal of such practices, the *jiva* finds that though it has not been liberated, yet the cage has become less troublesome, and the *jiva* does not feel too jittery living in that cage.

The practices of *japa* and meditation are more difficult in nature as they are ultimately meant to break the walls of the cage and destroy it thus liberating the *jiva* finally. They also help it to see God and realise its own oneness with God.[19] They alone some day bring the *jnana*, the knowledge of the final truth, by destroying the illusions created by the world of five elements and such things as name, form, time, and space.

The Secret Behind the Practice of Meditation

Here, I also wish to expose briefly the secret of meditation as I have understood it on the basis of my own experiences. To be sure, the technique of meditation referred to here is the same which I practised in my life and which has been given in detail in volume-I.[20]

Apart from the mind and the body which are clear to everyone, there are two other major realities in an individual. One is the *jiva*, the I-sense which is roaming in the mind. Another is God who is sitting at certain centres, for example, the sixth centre, on the inward path of *sushumna*, the great yogic nerve. The *jiva* is originally a part of God but due to cosmic ignorance, it has forgotten everything about its source and goal. In utter ignorance it pursues the goals in *prakriti*, but suppose some day, due to the mercy of the Lord or some Guru, and also due to its own *karmas*, it is put on the path of meditation and it follows the above technique of meditation, it automatically starts its journey towards God, the real goal.

The *jiva* tries to concentrate at the mid-point between the two eyebrows. This means that the *jiva* tries to sit near God. Now, the *jiva* sitting there says with ingoing current "So—Ham", that is, "I am you". *Jiva*, no doubt, is saying this sitting near God but he is still sitting inside the cage. The walls of the cage separate him from God. God is sitting outside the cage and knows this that the *jiva* came near Him to say this. But God does not immediately respond, as the *jiva* runs away again and again into the world, that is, other parts of the cage. But after sincere practice over a number of years, when the *jiva* sits near God and keeps on uttering "So—Ham" with devotion and a genuine desire for being accepted, then the return current starts in the back-bone. This return current says "Ham—So". This means that God says to *jiva* that it is true

[19]The readers are requested to study the *bhajan* "Sai *bhajan bina sukh shanti nahin*—", thoroughly. Each sentence in the *bhajan* is based on some secret and deep spiritual meaning of some spiritual practice.

[20]Please have a thorough knowledge of this technique of meditation from volume-I, chapter-VIII. Please also refer to chapter-XIV in vol. I to understand this process of "So—Ham; Ham—So" from signal-19.

that you are I, but it is also true that I am you. Thus, when the two currents of "So—Ham" and "Ham- So" are more firmly and smoothly established in meditation, then one can assume that the process and relationship of "I am You, You are I, I am You, You are I", has started in a right way. Now the walls of the cage can break any day, and the gate to God can open any day. The *jiva* can become the beloved child of God on any day in order to become one with God finally. Even if the *jiva* has not been able to take much freedom from the cage, God Himself will see to it that the rest of the cage is destroyed through His *Shakti*, that is, *Kundalini*.

This is indeed, to my mind, the secret of meditation. It is in this way that the practice of meditation takes the *jiva* to a direct vision or *sakshatkara* of the Lord.

Section-D

ADVICE TO PSYCHIC PATIENTS AND PSYCHIATRISTS

In the end of this chapter, it is my wish to say a few words to those persons who are passing through nervous disorders of various sorts and also to psychiatrists, psycho-analysts and counsellors of various hues who are dealing with such patients. In fact, I have already said these things sometimes directly but more often impliedly, in the foregoing pages. Here, I wish to say them more pointedly. As one who has passed through various psychic sufferings and also all kinds of treatments right from *ayurvedic*, *unani*, and *tantrik* to psychiatric and psycho-analytic, I consider myself eminently fit to give some words of advice and guidance from my experience which may help them in their struggle for life. It is indeed not an 'advice from a failure'[21] but an advice from one who has emerged most successful from all psychic sufferings and struggles.

On the basis of my experiences, I feel bold to say that many persons who are undergoing the painful mental suffering of psychotic nature are cases of abortive *Kundalini* arousal. This means that the passage of Cosmic Energy has got opened in them due to certain reasons. However, as there is no *Shiva* or Guru (God-realised person) who is attracting this energy towards Himself sitting right in the *Trikuti* or at the *Brahmarandhra* of the person, the energy rushes freely hither and thither pushing the I-sense (*jiva*) alongwith it into various mental channels which do not take either the energy or the *jiva* to any goal. It may be noted that the energy is absolutely free-willed. The psychiatrists who wish to bring it under control by giving electro-shock therapy to the patients repeatedly, will not succeed in it although they may look to be succeeding in it for a few days. They may note it that this energy and the *jiva* both have their goal in *Shiva*. Unless they find that path which takes them towards *Shiva*, that is, their goal, there will never be any hope of permanent cure for such cases. It is in the light of the above statement that I suggest the following four points for their observance.

1. The patients should keep on taking the medicinal or psychotherapeutic treatment which they are taking for long. It may not cure

[21]The allusion here is to a well-known book titled *Advice from a Failure*, by J. Coudret (New York : Dell Publishing Co., 1961). The author wrote this book after undergoing psycho-analysis in order to help other psychic sufferers. The book contains considerable useful advice for the patients although the author still considers herself to be a failure because she could not overcome her suffering completely.

them, but it would continue to provide them the necessary emotional dependence on the doctor which they indeed need so badly.

2. The psychiatrists should try to imbibe the true nature of the principles of spiritual therapy developed in this chapter. They should give some suggestive therapy to the patients in a way that the patients tend to develop firm faith in the Lord as their indwelling reality, and try to connect themselves with Him. The psychiatrists should act as "Sai-chiatrists".

3. The patients should start doing certain spiritual practices as given in this chapter. It will help them if they do these practices in a group initially, but as they find more peace within to sit alone and do them, they should do them alone. They should continuously try to become a witness of the working of their minds, by remaining wide awake inside while doing these practices.

4. The most important point is that the patients should try to find out a genuine, God-realised Guru. They should seek his company every now and then and serve him in a submissive, loving and obedient way. The Guru is indeed *Shiva* and the indweller of every heart. It is often possible that such a suffering person may quickly get concentrated inside at the form of the Guru while spending some of his time near him. In such an event, it is quite likely that the wrongly moving *Shakti* in him may instantly find its proper path, thus converting the person into a genuine case of *Kundalini* arousal. Serving the Guru in a submissive and obedient way may also help him in attracting the grace of the Guru which can again do the same trick for him and can bring him out from the hellish suffering which nervous disorders often represent.[22]

[22]The points are equally applicable to patients suffering with minor nervous disorders also. The psychic energy in their case, runs into conflicting paths and it cannot be properly controlled by themselves. Since this energy is also a part of Cosmic Energy, Guru can give it a proper direction.

CHAPTER-X

Transcending Human Barriers—An Increasing Freedom From Name, Form and Number

The inner evolutionary struggle form the beginning of 1978 onward has been described in chapter-VII. It was hinted in that chapter that more meaningful experiences had started emerging during the end of 1978 and the beginning of 1979. They were not only unfolding new items of knowledge before my inner vision, but they were also putting me in a state of greater stability. I would try to give those experiences in a chronological order in this chapter so that the readers can perceive some kind of evolutionary progress in them.

In early 1979, I realised that I was achieving a positive position of a seer. During this period also I used to sit in meditation off and on. It was not something like regular sessions of meditation as I used to have before the arousal of *Kundalini.* It was an irregular attempt to sit or lie quietly on my bed and make an attempt to peep inward. These occasional attempts made me realise, more or less, not only the unshakable reality of my own nature as a 'seer' but also made it abundantly clear to me that the internal world in the mind and the external world both represent a drama which is not real in the ultimate analysis. Let us understand it as follows.

The world is outside. It has gone inside through different senses and alongwith different desires, ideas, thoughts and notions. Many feelings and emotions have got tagged with them during the process of growth. This has become the mind. Now this mind clings and sticks to *jiva*, the individual consciousness. The outside world is in constant agitation. It is in a state of whirl. It is changing, moving and shaking all the moments. Similar is the case with the mind. It is also in constant agitation. It is also changing, moving and shaking inside. The *jiva*, or the individual consciousness, caught in the cobwebs of mind experiences the tension and agitation. The outer world is seen through physical eyes and heard through physical ears. But, if one closes the external eyes and ears and one concentrates and peeps inside, one can see and listen to the incorporated world, that is, mind, because the *jiva* has the capacity to see and listen. Through long practice of meditation in a proper way, one's identity with the internal 'seer' (*jiva*) would become stronger and one's association with the seen or his psycho-physical organism would become weaker. This 'seer' inside is initially the *jiva*, but ultimately the *Shiva*. This *Shiva* is God. It is Cosmic Consciousness. It is absolutely stable. The 'seen' inside, that is the mind, is the superstructure. The 'seer' is the 'unseen' basis of the 'seen' or this structure. It is the foundation. It carries the burden of the whole mind. The same seer or *Shiva* is the foundation underneath the entire structure of the Cosmos. It carries the burden of the whole universe. Thus, the same *Shiva* carries the burden of the inner world, that is, mind inside and the same *Shiva* carries the burden of the whole Cosmos outside. This *Shiva* is the universal-I or the 'self.' The world or the mind is the non-self.

Each one of us has to realise some day that he or she is this "I" or the seer or the 'self.' This alone is self-realisation or God-realisation or 'I-realisation'.

I, as witness, found myself in a state of stability. This witness-I is everywhere. It goes nowhere and comes from nowhere. In the city, in the office, in the jungle, or in an *ashram*, this is the same. 'I am this; this is me; this is Baba; this is God,'—I used to utter these sentences in my mind. However, this identity was not yet firm. I was able to see that with the passage of time this 'seer' would evolve further by transcending the attachments and bondages around it and its position would become firmer, and some day I would assume the position of an unshakable witness.

Some meaningful new experiences also kept on emerging every now and then giving me more insight into the working of my mind on the one hand and the meaning of the evolution towards the witness-I on the other. I would narrate one small experience here which emerged in early January 1979. On January 8, I went for a stroll in a nearby nursery which was located just opposite our office. I was walking in the nursery with a completely blank mind with an occasional thought related to the strange working of my mind. I felt no concern or attachment with my office in which I was serving or the people who were my colleagues in it. In this state an old experience repeated itself with a great force. Some of the images of the faces of my colleagues emerged in my mind and looked like floating in the internal light which appeared to have taken hold of me at that time. These faces appeared very unreal and meaningless. Light alone appeared to be the 'self' and the reality.

This experience had occurred to me about three months back while lying on my cot at night. But it never occurred to me during the day time. I was thrown into a state of rapture and fear simultaneously. I stood there in the nursery under a tree and saw hundreds of images racing in my mind which I knew for definite, were false. The light, in which they appeared, alone was real and true. "The whole visible cosmos of visible things is false", I became very certain about it. Then I felt that soon I would get completely cut off from all this reality,—friends, relatives, people, etc. A sense of fear gripped me instantly. I had known it that the process of transcendence, the process by which we come out of the clutches of worldly bondages, is often quite fearful. This fear, to take a crude example, is just like the fear of a parrot who has enjoyed the security of the cage for a long period and now all of a sudden is made to leave the cage. The fear this time in me was, however, more intense because of the intensity of the experience. The day's experience was very genuine as it led to another meaningful experience at night.

While sleeping at night, I found that whichever images appeared in my mind, they looked false. The relationship of 'I and You' with them, which used to appear so real and tended to establish communication in my nervous system itself, now appeared utterly meaningless. I instantly felt that the object-subject, or, subject-object, relationship on which my whole mind stood was coming to an end. This experience was again rapturous as well as fearful. I felt that the subject as well as the object were both vanishing and only a state of light existed inside. All identifications, all names and all forms melted into it losing their existence.

The whole process appeared to be a process of great dissolution. As the inner relationships between subject-object vanished, I found a higher state of silence getting established inside me. This silence was so obvious that I felt that after some more evolution there would be nothing but all-pervading silence inside. Nothing would stir in me in future because that stirs in me was losing its grip slowly and steadily but continuously. This experience gave me a glimpse of the 'unshakable peace' which all of us search. This gave me the idea about the state of eternal bliss which all of us hanker after. After all, I told to myself in a mood of certainty, this state of bliss and peace of which the great saints of all religions have talked since ages is not so imaginary[1]. This is indeed a real state which exists in us and which we can tap.

Another idea given by great saints and yogis of India also became quite clear to me after this experience. I got fully convinced that the structure of the mind is based on the objects incorporated in it and the various desires and relationships created in relation to them. This structure has to be pulled down slowly and steadily to enjoy any worthwhile state of peace and bliss.

The all Knowing Guru

During the end of January 1979, I again got an opportunity to be near the feet of my Guru Bhagwan Sri Sathya Sai Baba at his Vrindavanam *ashram* near Whitefield. I had taken the present volume on *Third Eye and Kundalini*[1] (first nine chapters which were ready and which were bound in the form of a book) alongwith me. The intention was to present it to Him for His blessings and any further direction about it for me. I stayed there for about a week. I would briefly narrate the experiences of that week as they were both interesting and instructive. But, before I narrate those experiences, let me explain some background of it.

For the last ten years or so, I was engaged in writing the first volume of a book on Psycho-Analysis and Meditation which was based entirely on my personal experiences of both. I had no doubt whatsoever after the opening of the Third Eye that this volume-I was also well-planned by my Guru, and my body was being used merely as an instrument for it. This work was ready and was lying with me for the last two or three years. I often thought of doing something with it but did not know what to do with it till some clear instructions came to me from my Guru about it. In May, 1978, a person, whom I had initiated into meditation, was going to Whitefield as a teacher-in-charge of some students from Haryana in the summer course at the *ashram* of Bhagwan Baba. I gave this volume-I to him asking him to give it to Baba if he gets a chance to meet Him. I knew that this was imprudent[2] on my part. But my desire to see something being done with this book had taken the better of my judgement. The gentleman presented this book a number of times before Baba. Baba blessed it a number of times but without giving any hint as to what should be done with it. The person was very enthusiastic. He kept up his efforts. Then one day Baba told him through an inmate of the *ashram*, "I would talk to him directly

[1]It is the second volume on *Psycho-Analysis and Meditation*.

[2]The relationship of the disciple with Guru is always direct. The disciple should never try to contact the Guru through a third-person, considering the Guru to be an ordinary social person.

about it when the proper time comes". The all-knowing Guru made this remark in reference to me as He knew that the person who carried the book with him was not its author. I felt thoroughly satisfied when Baba's words were conveyed to me. Now, when I went to Whitefield in January 1979, I carried the nine chapters of volume-II on *Third Eye and Kundalini* with me bound in the form of a book.

On 22.1.1979, I carried this volume with me while going for His *darshan* in the morning. At about 10 a.m., when Baba passed nearby me, I tended to extend my book towards Him. He very spontaneously said, "Your book !......I will see it some time".

The tone was so familiar as if He knew everything about the work allotted to me and all the content written in that book, although on the physical plane this was my second minor communication with Him.

Then He suddenly stopped and took this book from my hands. He saw the title page and certain other pages which contained the photographs of my major inner experiences of the Third Eye. I felt at heart that He was satisfied with them. Then He wrote on the title page "With Blessings—Sri Sathya Sai Baba". This brought instant tears of joy in my eyes. I felt that the whole work would be published at the most appropriate time planned by Him.

There was another realisation through which I passed while at Whitefield. I found that now I was not too deeply attached with the 'form' of Baba as I was, say, three or four years ago. I knew by now that even the 'form' of the Guru gets transcended one day when one is well-established in the all pervading Holy Spirit. It is that Holy Spirit which assumes the form of God. But in the truest sense that Holy Spirit is formless. Therefore, in the evolutionary process of the *jiva* that 'form' has to be transcended. However, the feeling of some detachment from that 'form' of Baba created some guilt feeling in me. That 'form' and body was the most revered and most loved by me. The reason was very simple. I got everything through that 'form' and body ! I did not relish this kind of feeling of less attachment with the 'form' and body of my Guru.

The week at Whitefield passed in a state of happiness. I returned to Delhi in the beginning of February to continue my life in the office. The days in Delhi started passing in the same mood again—sometimes, a downward wave would make me a little disturbed and sometimes an upward wave would send me into a state of great happiness. Often the process looked endless. The painful and disturbing situations were, however, few and far between and the intensity of suffering or disturbance was nothing as compared to the suffering and disturbance of a few years ago.

One great thing which I noticed while in the upward state of mind was that a hundred new and beautiful ideas came to my mind in order to start some *ashram* or to launch some new spiritual and religious work on a grand scale. The arguments, ideas and sentences which came rushing to me were so inspiring and new that I wondered at them. I knew the source of all of them. It was the Supreme Mother, that is, *Shakti* and the Supreme Father, that is, *Shiva* who had assumed the 'form' of my Guru Bhagwan Sri Sathya Sai Baba. Because of these ideas and feelings, which had become quite compulsive, I organised another small meditation camp at Vrindavan near Mathura in April

1979. The way I used to behave during these camps often made it clear to me that I was not behaving on my own in a normal worldly fashion. There was some force in me which was making me behave and work in that way. I looked like a 'possessed' person.

The evolution continued in me in the old fashion after returning from Vrindavan. Sometimes the old ideas and formations of my mind came so forcefully to me that I doubted if I had achieved anything worthwhile. But they were always short-lived. The *prana* often moved up in the spinal column making it clear to me that the process was going on in the right earnest. I also found with an inward vision that Bhagwan Sri Sathya Sai Baba was always there and I was going towards *Brahma-randhra* alongwith Him. There was no doubt in my mind that the Guru, out of His mercy, was taking me higher and higher alongwith His *Shakti* towards the final goal.

One more thing of which I was becoming very conscious those days was that I did not feel happy or stable while dealing with the work of this world and the knowledge of my specialisation of worldly subjects. The reason, as I was able to understand it, was that *prana* tended to fall below in the system while I dealt with these topics. This depressed me and created a feeling of instability in me. On the other hand, when I talked on spiritual matters, I found this *prana* rising up and giving me happiness, stability and force. I feel that those who pass through *Kundalini* experiences will have to devote more time automatically to spiritual and religious matters rather than worldly matters in their own interest.

While I felt a great desire to do more spiritual work during this period, I also felt that the response from the people was rather meagre. I often wondered at it. This occasionally depressed me. It was at one such moment of depression that I thought of stopping this work altogether. But on the same night, it was May 12, 1979, I saw a very significant dream which effaced that idea from my mind in a moment. The dream was as follows.

I saw a big gathering somewhere. Bhagwan Baba was to come to that place. I got a little late to reach the place. From a distance some one signalled me that Baba had already come. I rushed towards that place and sat quietly in a far off corner. Soon I saw Baba coming towards me. I became expectant of some conversation. He came and stood in front of me and asked me to touch His feet. I put my head at His feet. For some time, I kept on lying in that position with a feeling of relaxation and happiness. He then picked me up and immediately put His three fingers at my forehead as if reading something which was going on inside me. Then He exclaimed, "Wonderful !... Worthy ...!". I interpreted it in the dream itself that He was perhaps saying that the *Kundalini* process was going on in me in a correct and nice way.

He then asked, "How do you feel ?"
I said, "Baba, all is *anandam*".
He again asked, "Do you want anything else ?"
I said, "Baba, when I have got you, what else do I need ?"
He smiled and walked away towards others.

Then about a score of people who were sitting a little away from me rushed towards me and told me, "Now we are convinced about your experiences. Our doubts have been removed".

I may say one thing about such dreams. Whenever doubts haunt and frustration takes place in the mind of the person who is passing through such experiences, the Lord, in the form of the Guru who is residing inside, immediately grants such a dream to banish all doubts and frustration from the mind of the *sadhaka*. Such dreams invariably provide solace, stability, courage and confidence. They create a great deal of feeling of devotion and gratefulness towards the Guru.

The experiences continued in the same fashion after this dream also. For example, on the night of May 25, 1979, when I lay on my bed and closed my eyes, I immediately got concentrated at the mid-point between the two eye-brows. I found golden light spreading in all corners of my mind. As I got absorbed in it, I felt that I was that light. I was nothing else but a ball of that light! All these experiences were producing a slow and steady psychological transformation in me. The nature of transformation was so profound that very often I found it difficult to recognise myself in the same way as I recognised myself to be before the experiences started.

While referring to the aspect of psychological transformation I would like to mention something more which may throw further light on the nature of the *Kundalini* process and may help to clarify one important issue. I read in the *Kundalini* experiences of a saint that *Kundalini* process produces profound biological and physiological changes in a person. The saint, on the basis of his experiences, throws a great deal of light on the biological basis of *Kundalini*. For obvious reasons, he lays great stress on the physical aspect of the *sadhaka* and such connected things as regularity and richness of diet etc., while passing through the *Kundalini* process. However, in my experiences, I did not find very great evidence and support for this whole idea. No doubt, I did feel some biological and physiological changes initially, but they were of very minor nature and they did not produce any negative effect on me even if I did not attend to regularity of food etc., at all in my life. On the other hand, what I found in my case was that all the time there was more effect of the *Kundalini* process on my mind and the psychology of it. For me, it was a process of separating me as a witness-I from my mind by continuously hammering my *chitta* and the sense-impressions on it.

I came to know later on that the *Kundalini* process works at two levels in different persons although the two levels are not entirely two water-tight compartments. In some persons the process works mostly at the biological level while in others it works mostly at the psychological level although, as has already been said, the other level is not ignored altogether.

The Position of the Red Staff

Right from the beginning of the narration of my experiences after the death of my mother, I have mentioned about the phenomenon of a red-staff which was being formed from the base of my spine upward in my backbone. I had mentioned in chapter-VII that this red-staff appeared to increase everyday towards the *Brahma-randhra*. What was the position of this red-staff now ?

For the last few months, I was noticing with the inward Eye that the I-sense, the *jiva* to my mind, was being continuously taken higher and higher towards the *Brahma-randhra*. The red-staff now appeared to have

almost reached the *Brahma-randhra*. On the night of May 23, 1979, some further development was noticed in this regard. I saw vividly that this red-staff was a collection of fine sturdy and shining thin strings which were moulded together in the form of the staff and which almost joined the *muladhara* with the *Brahma-randhra*. I had also risen as high as the strings had gone towards the *Brahma-randhra*. Another meaningful thing in this connection was that in the past, I always noticed Sri Sai Baba of Shirdi sitting there at the *Brahma-randhra*. One day I found that I myself sat in *padma-asna* at the *Brahma-randhra* in place of Sri Sai Baba of Shirdi. I felt for a moment that I and He had become one ! I went into a state of deep ecstasy. But, I found that there was still some shakiness in that position. Nevertheless the experience was very meaningful. A graphic representation of the experience is given in Figure-24.

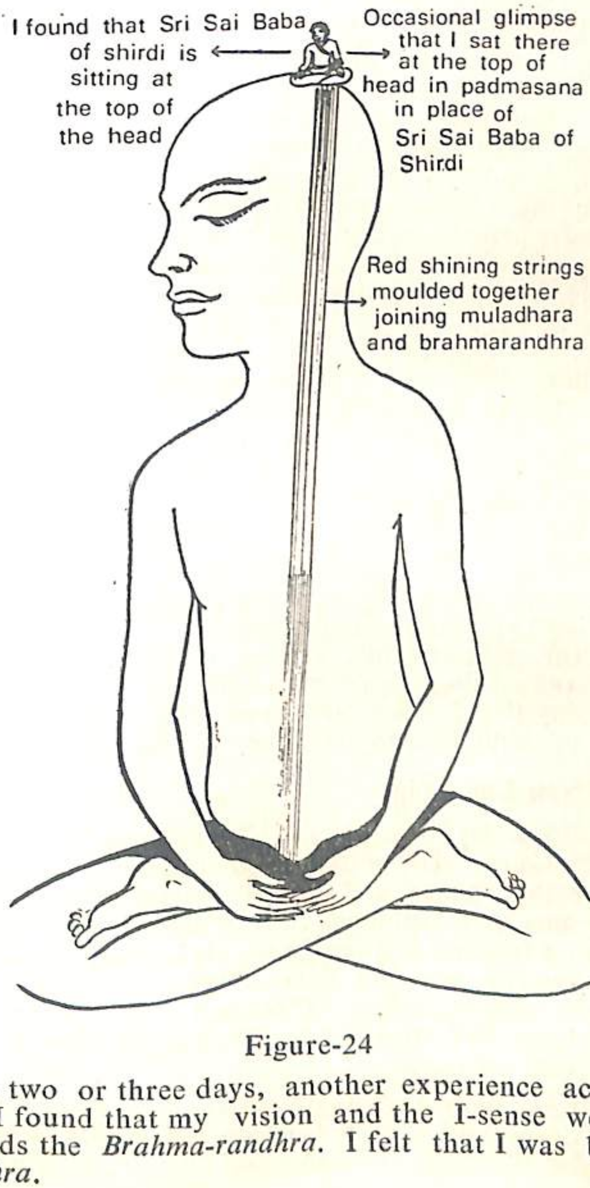


Figure-24

In another two or three days, another experience accompanied this experience. I found that my vision and the I-sense were completely turned towards the *Brahma-randhra*. I felt that I was breathing from *Brahma-randhra*.

The experience resembled very much with one which I had in 1975. Before my Third Eye opened and the *Kundalini* got activated in March 1975, I often had this experience that my attention was completely diverted towards the *Brahma-randhra*. Just after the activation of the *Kundalini* I had felt a number of times that I was breathing through the *Brahma-randhra*. Moreover, I had also felt during that period that Sri Sai Baba of Shirdi sat at *Brahma-randhra*. Now the same experience was emerging again. My own understanding is that during the earlier stage also I had evolved quite high in meditation but as my mind was also formed on a number of psycho-analytical ideas and other faults, I was not destined to complete the journey at that time. So I was caught at the *Trikuti* by my Guru, and was being taken up again by cleansing much of my nervous system. Now, I was again rising towards the goal through the mercy of my Guru. I was certain that this time the journey would be completed in the finest way.

I was living on the hopes that the whole process would come to an end quite soon thus finishing the consuming uncertainty through which I was passing. But there was no visible end to the process. The inter-personal give and take and mixing with others had vanished to a great extent. In fact, I had become incapable of developing any worth-while and meaningful inter-personal relationship with people. As such, I had become a forlorn person isolated more or less from the society. Time naturally hung heavy on me in the sense that I felt involved in nothing except in some of those persons who were undergoing some spiritual activities. There was no motivating force left in me which could impel me to work for promotion in the office, or name and fame in the society. Moreover, I had absolutely no desire to read any book on any subject in the world. The books containing even the best thoughts from the worldly point of view had lost all charm for me. With the passage of time I was realising to my great dismay that even the books on religion and spirituality, including those of Bhagwan Sri Sathya Sai Baba, my most beloved Guru, did not attract me. Perhaps after seeing Him inside all desires to read and understand anything else vanish !

I had no aim in life now. Everything, it appeared, was fulfilled. The only thing which I still could do and often wished to do was to tell the people about this path and this eternal reality. And whenever I got a chance to tell these things to people I told them in such a spontaneous and forceful way that I often wondered at it myself. Beautiful words often came to me automatically and they indeed influenced others.

Emergence of New Knowledge

The upward journey towards the *Brahma-randhra* continued in the company of the Guru. The walls of ignorance, in which the *jiva* was caught, were being shaken and eroded slowly and steadily. How many layers of ignorance and bondages still remained to be razed, I did not know. But now I felt safe and happy in this journey. The most beautiful aspect of the journey was that new insights about the temporary and transitory *maya* were emerging. One such insight emerged during the third week of June 1979. But before this insight emerged, I was once again shaken from the roots.

I have written again and again that some of the old reactions of hatred and violence still persisted in me. Moreover, I was not entirely able to transcend the reality of name and form. The situation sometimes

became really worse if I faced certain social situations of crisis which were not to my liking.

During the early third week of June, a number of factors combined together and put me into a state of great turmoil. On the evening of June 19, I found myself into the clutches of great disturbance and anxiety. Due to this, a great pressure got built up near my *Brahma-randhra*. After a few minutes, I became more restless and walked up and down my room like a frightened infant. I immediately found that a big cluster of nerves fell down from near the *Brahma-randhra*. I could recognise that it was again some kind of a basic nervous breakdown. But due to the upward rising *prana* which was controlled by the Guru at the mid-point between the two eye-brows, I found that I did not break completely. Rather I came to myself in a good mood after this experience.[3]

After the experience, I took my dinner and went to my bed. In about an hour or so I was almost in a state of half-sleep. Immediately the new aspects of knowledge, through Guru's grace and mercy, started coming to me. I found that the human body to which I still felt attraction and attachment was very unreal. If we peel the skin of the body, it is all reddish dirt underneath. If we remove this reddish dirt, then there are only bones which are again fearful. This is all about human body which we love. It is indeed a heap of rubbish covered with skin. We love and hate it because of numerous psychic formations in us. We see the human body not as it is, but through name, form, title, relationship and thousands of other ideas. This conditioned mind creates confusion even about the objective reality. Thousands of such images of human bodies are incorporated in our nervous system with whom we have thousands of relationships of hate and love. It is these faces which block our happiness and make us the victim of *raga* and *dwesha*. "I have to take freedom from all these human faces by transcending them through the grace of Divine Mother." This clarification put me into a high state of happiness.

While I was enjoying this experience of happiness, I immediately became aware of another truth. I saw red-light spreading in all corners of my mind. I found that these human bodies emerge in it, grow in it, then decay in it and die in it. They are unreal and temporary! Only the light is real. I became more and more aware of their temporariness and meaninglessness.

The ideas were being prompted in me, "Why do I get attached with human body? Why do I not live in light and God which is permanent? Am I not the light myself?" The train of forceful thoughts was going on in me. I saw more clearly that whatever I love or hate or feel jealous of is temporary and perishable. I should leave it. I indeed found myself discarding wilfully all the faces and images, and the ideas, feelings and emotions connected with them.

After this mental exercise, I was in a mood of high elation on that night. In the morning that vision and understanding worked only for some time and old formations of the mind started asserting themselves again. The *samskaras* and sense-impressions are indeed very strong. However, I had no doubt in my mind that the *jiva* was able to see certain

[3]I can say that during the *Kundalini* process one may meet this kind of nervous breakdown and death experience a number of times and may also feel like suffering terrifically. But, one always emerges at a much higher level after the experience and one also knows that nothing would go wrong.

infantile formations during the last night to which it had clung from infancy, and it was definitely a step forward in the process of evolution.

Transcending the Human Barriers

The above understanding was very genuine. Its real effect on me started appearing after a few days when a much deeper realisation started appearing automatically about the whole nature of human relationships and their role in binding the *jiva* to *maya*[4]. But before I write about it, let me once again say that the *jiva* is a spark of Divinity, a part of *Shiva*, that is, Cosmic Consciousness. It is the 'I' in us. It is this *jiva* which gets surrounded by human faces and images on the one hand and thousands of ideas and desires on the other and becomes *shava* or inert matter due to ignorance. It indeed gets the idea, "I am the body" and becomes the body. Similarly, it becomes child, son, brother, husband, father and thousands of other things merely because of ideas and notions which are put into the mind and which then surround and bind the *jiva*. Thus the real-being (*jiva*) gets lost in the 'process of becoming'.

These ideas and images and the desires connected with them cling to *jiva* in a most savage way. It is impossible for any *jiva* to get separated from all these ideas and notions later on and become free again and realise its real nature. It is only Guru/God Who can do it for the *jiva* with the help of His *Shakti* which is also known as *Kundalini*. This process is as painful as the process of separating the nail from the skin. It produces suffering, anxiety and disturbances of intense nature. These are often in direct proportion to the thickness of the walls of ideas, images and desires which are enacted around the *jiva*. But as the all-knowing and all-powerful Guru undertakes the operation of liberating the *jiva*, the *jiva* remains safe and comes out victorious ultimately. It is liberated from all the bondages and realises its eternity and oneness with the Guru or the Lord.

I took a big stride forward after about a week of my last experience. I clearly saw that many of the mental formations which clung to me (*jiva*) collapsed in this week. Now a strange thing started happening to me. Whenever I talked to a person even in imaginations, I immediately and automatically became aware that I was involved in a temporary and transitory affair which was useless. Thus I would leave it instantly. After leaving it, I would feel instantly that I was more free and happy, almost in a state of vacuum.

In another week I found that this conciousness about the working of my mind was increasing in me and becoming automatic like a reflex-action. A clear thought flashed through my mind, 'I am transcending the human barriers, the barrier of my own body and the barriers created by the bodies of others !' These are the barriers which *jiva*, under the influence of cosmic ignorance, creates around it after birth. These are the barriers

[4]Right from the day of birth, a *jiva* keeps on performing a journey towards *maya*, the *prakriti*, which is visible with two eyes. This binds the *jiva* increasingly, and creates suffering for it. Through the mercy of Guru/God, and His *Shakti*, *Kundalini*, this *jiva* starts performing a backward journey towards God or *Purusha* to get liberated from all suffering.

which the *jiva* keeps on enacting around it throughout its development in the social world. These are the barriers which are transcended in the last in the *Kundalini* process. I felt a great upsurge of happiness in me as if I had touched the rock-bottom of the whole issue of spiritual liberation.

This was the greatest insight which I got in this process. Until now I often unconsciously valued inter-personal relationships but tried to transcend the various emotions connected with different persons. But now I knew that the root cause of all suffering is that we take these unreal phenomena of human beings as real and create relationships, expectations and satisfactions in them on a large scale. All the satisfactions in them are illusory and pain-producing in their result! Moreover, all our basic *doshas* (faults) like jealousy, lust, object-need, anger, violence, attachment, suspicion and ego, etc., originate in relation to these physical bodies called human beings. These bodies ultimately cause all our suffering.

I felt that I had struck at the very root of the problem of human suffering and further that, because of the mercy of the Lord on me, I was in a process of transcending the human barriers. Alongwith them, I would completely transcend the basic *doshas* also.

Some results appeared soon. Some of my actions changed quickly but I knew at heart on the basis of my past experiences that it would not be the final transcendence and certain old things would again pull me in the old direction. It proved true. The higher level of detachment in the wake of the above experiences stayed only for a few days and then again the same state emerged. I was again the victim of *maya*. But I also knew at heart that all these experiences and understandings would work wonders some day !

In the beginning of July 1979, I experienced the same feelings of transcending human barriers at a much higher level. I had gone to my bed at night when the same ideas started asserting themselves. The human structures and faces created the real *maya*, and my own structure and face formed a part of this *maya*. These human faces and bodies covered the *Brahma-randhra*, that is, the gate to God. They now separated the *jiva* from God by creating numerous barriers near the *Brahma-randhra*. Because of this the *jiva* became the "physical-I" out of ignorance and represented my structure and face. Hundreds of other stuctures became what I called you, he, they, father, brother, sister, friends, enemies, etc. They are also *jivas* of the same Divine nature and the sparks from the same Divinity, but they also became bodies due to ignorance. The entire psychology in the modern times has been developed on the basis of this collection of human barriers in the mind and the various desires, relationships and other forces governing their interplay. The entire psychology as such is false.

The entire phycho-analysis is also false because it also deals with the same incorporated faces as real and the various emotions and forces, such as, love, hate, attachment, jealousy, lust, greed, competition, etc., also as real. The modern psychology and the modern psycho-analysis have no idea that the problem is not of body and mind but of the *jiva* which is in search of God but has become a victim of a very strong cage in which the human faces and the relationships with them presented the strongest barriers to reach God. The problem is not to improve the interpersonal relationships with other human beings as some psychologists

and psychiatrists mistakenly feel, but to find out the very nature of the *jiva* as *sat-chit-anand* ; immortal, imperishable, and eternal. Let us try to understand it from Figure-25.

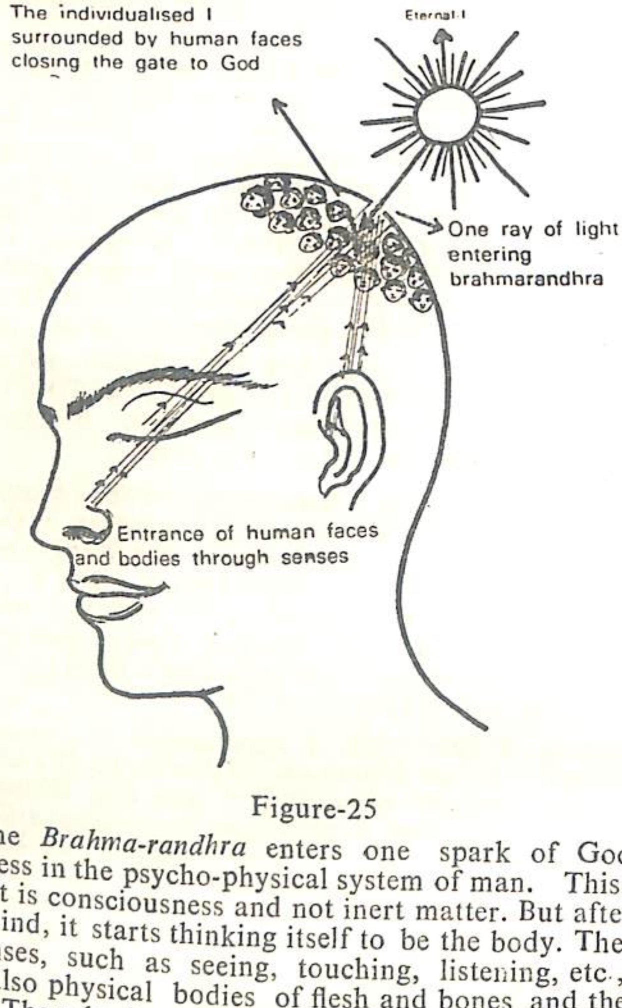


Figure-25

From the *Brahma-randhra* enters one spark of God or Cosmic Consciousness in the psycho-physical system of man. This spark is God Himself. It is consciousness and not inert matter. But after entering the body and mind, it starts thinking itself to be the body. Then through the various senses, such as seeing, touching, listening, etc., it feels that others are also physical bodies of flesh and bones and they are indeed very real. These bodies and the ideas and desires connected with them enter into him and cling to the consciousness. The pure consciousness thus becomes impure and appears as the inert matter itself. It also gets surrounded by the human faces considering them to be real. Now a thousand notions, desires, ideas and relationships develop around these incorporated images of human bodies and the cage becomes stronger and stronger day by day. The *jiva* forgets its reality completely and does not know who is he and what he searches. Like an innocent man lost in the thickest jungle, he suffers without ever getting any chance to get out of it. Only spiritual efforts and Guru's grace can do it for the *jiva*. In my case, the Guru had taken hold of me (*jiva*) and His *Shakti* known as *Kundalini* was taking me (*jiva*) upward towards God by exposing, burning and removing the various barriers in which I (*jiva*) was caught.

I felt on this night that all the mental forces and waves formed on the basis of millions of sense-impressions represented falsehood. The entire set of images in the mind represented nothing but a changing and

inconstant fantasia which had no truth in it and so was the entire visible world !

Now I became highly aware of all this. The moment I got into some relationship with some figure, I said, "Oh ! the relationship with the shadow and the falsehood has again started", and I would immediately turn upward towards the *Brahma-randhra* and go into a state of silence.

But I slipped down again and again into things, images and faces of the people incorporated in me. The process of crossing the human barriers had started and alongwith it I had the firm idea about the ONE beyond these barriers. I also knew that I would be there one day. But I did not know at this time that crossing the human barriers would be a long drawn out process and very tedious too.

These experiences were highly meaningful, but as usual they tended to go into the background and the same normal experiences of routine life started taking place again. By the middle of July, I again found that I would often go into some situation of social conflict and the same disturbing feelings would come to me. The whole mind would shake from the roots creating some kind of complete disorganisation of mind and feelings of utter insecurity. But the redeeming feature of the process was that some nerves would get automatically reshuffled in a day or two and I would be again in high spirits.

While these fluctuating experiences were taking place putting me alternately into a state of high happiness and great disturbance, I saw a strange dream on August 8, 1979. I found an unknown devotee of Baba coming to me from Puttaparthi. He told me, "You are most lucky Dr. Goel. Baba has said that out of all the devotees, He has given you full autonomy to work". The devotee also presented to me a *mrigchhala* which he said, Baba gave him in order to be given to me.

I could not interpret or understand this dream. I thought as I was not working under the control of the local *samiti* in Delhi and often took an independent line of action and sometimes felt some guilt also for it, so Baba had approved of my work through this dream. He, I felt, does not object to my independent working.

Meanwhile certain strange developments took place in relation to the red-staff inside. This staff which was growing in me from the base of the spine towards the *Brahma-randhra* now assumed a different position. It appeared that this red-staff had joined the *Trikuti* with the *Brahma-randhra* and it no longer appeared in the backbone. Further, I felt that I always breathed through this red-staff and the breath ran between *Brahma-randhra* to *Trikuti* and back. This was a meaningful phenomenon and resembled some of my experiences of meditation which are narrated in volume-I. In those experiences I felt that the evolutionary journey sometimes appeared to take place from the base of the spine towards the *Brahma-randhra* and sometimes from the *Trikuti* towards the *Brahma-randhra*. It was meaningful in the sense that sometimes the inward path on which the *jiva* travels for liberation appears to run from the base of the spine up to the *Brahma-randhra* and sometimes it appears to run from the *Trikuti* to the *Brahma-randhra*.[5]

[5]Please refer to chapter-VI for an earlier reference to this phenomenon

In another week I found that the human barriers were sticking around this red-staff near the *Brahma-randhra* and they made numerous paths in my nervous system. Millions of sense-impressions still held the *jiva* in shackles. However, it was also obvious that the number of paths and sense-impressions were decreasing due to the influence of this increasing red-staff. The breath continued in the same fashion, that is, from *Brahma-randhra* to *Trikuti* and from *Trikuti* to *Brahma-randhra*. This was good in the sense that my attention now generally remained in the *ajna-chakra* or above it and did not come down in the lower portions of the body containing the lower *chakras*. This was a sure sign of my increasing detachment from the world of five elements.

Glimpse of Eternal Freedom

On August 31, 1979, I took a momentous step forward. I found at night that I reached the *Brahma-randhra* and became 'Om' myself. I went into a state of complete stability and freedom. The moment of experience of this state sent me into a state of eternal liberation from all bondages of *maya*. I almost shrieked, 'I am free'. This was an experience of unshakable freedom for some time. 'Unshakable freedom', I uttered while lying on my cot and wept in ecstasy. I knew clearly that my Guru brought all this to me out of His great mercy on me. He lifted me from a very low point of existence and brought me upto this point always wading with me through all the mud and slush that my mind had become. I shed tears of gratitude towards my Guru at this experience. It is indeed the Guru who is *pranapati*, the Master of all *prana* within. By catching hold of the *jiva* at the *Trikuti*, He reverses the direction of the flow of *prana* (the Cosmic Energy) from a downward trend to an upward trend. This upward direction is the direction of liberation. Through it, the Guru cures all diseases, dissolves all bondages and liberates the *jiva*.

Another thing which I found from this and many earlier experiences was that the upward flowing *prana* and *jiva*, under the force and guidance of the Guru, corrode the walls of the psychic cage and reach upward slowly and steadily. After doing this hard work, the *jiva* and *prana* have a tendency to fall back at *Trikuti* in the lap of the Guru as if to take rest after long and hard work! This sticking at the mid-point between the two eye-brows or sitting in the lap of the Guru, as I have called it, unmistakably produces great peace. One day I found two new phenomena when I stuck to this point. Firstly, I found that a crescent like straight opening existed at *Trikuti* in which a red thin flame burnt continuously. It was just a beautiful slit of deep red light. Secondly, I found after sticking to this point that I had not much desire to go to Puttaparthi or Whitefield to meet my Guru as I could communicate more perfectly with my Guru, Bhagwan Sri Sathya Sai Baba, in this slit rather than at those places.

For two or three days during these experiences, I felt that my communication with my Guru was becoming profounder than before. This became very clear to me with a miraculous evidence on August 7, 1979. There was one Mr. V. whom I had initiated into meditation. He, alongwith his family, lived in the same block of flats in which I lived. Out of love, he used to do occasional work for me. His family had kept a key of my flat to use it in case if someone came during my absence or some other necessity arose.

On August 7, when I returned to my flat from my office, I found that my flat was well-set and well-cleaned. I could guess that the wife of Mr. V. must have come to do all this. It moved me a great deal. After changing my clothes, I went to my bed in order to relax for some time as usual. The second volume of Murphet's book[6] was lying on my bed. I picked it up from there and placed it on a table which was lying opposite my bed. The thought about the work which Mrs. V. had done in my flat was continuing in my mind in an emotional way. I closed my eyes and got stuck to *Trikuti* and told Baba, "Baba, You have put me in this state. They come to me and work for me because of You. Now I do not know even this much what reward should I give to her for all this work or even how should I thank her. Oh, Baba! You kindly see that they get Your blessings and if they have any major desire, kindly fulfil it[7]......". I requested my Guru beseechingly with tears in my eyes.

I kept on lying for five minutes or so in my bed. Instead of getting any sleep, I felt a little restless. Thinking that I should go through some remaining portions of Murphet's book I extended my hand to pick it up from the table on which I had placed it just five minutes back. I was taken aback! On its title page, which had a beautiful photograph of Baba, small, thick, round and fine drops of *vibhuti* had appeared all around and had covered the entire photograph of Baba. Tears came into my eyes for I had no doubt that my prayer had been heard in a moment and those drops of *vibhuti* were the instant answer! I immediately sent the book alongwith all the drops of *vibhuti* lying in the same fashion to Mrs. V., for, they were requested for her and they came for her.

Lord listens so quickly and can send the answer so lovingly! I was shedding tears of joy on it. And what a fine answer! Had He conveyed any other answer to me at the inner level and I had passed it on verbally to the family of Mr. V, it could be doubted. Now, there was no scope for any doubt! *Allah Ho Akbar*, God is great! What doubt can there be about it?

The New Death Experience

Kundalini process is a process of transformation of consciousness. It transforms the consciousness from animal nature to human nature and then from human nature to Divine nature. It creates many shocks and deathly experiences which can be least understood by human mind at the level of intellect.

In the second week of September, 1979, I got an attack of pain in the heart region of my chest at night. I was to leave on a long official tour on the next night. It was a fearful attack. I tried to clutch my heart with my hand and prayed to Baba. It got subsided automatically in a few seconds. Next day, I returned from my office at about 2 p.m., in order to make preparations for leaving at night for the long tour. At about 2 p.m., I again got the same attack. It was quite severe. It could be a heart attack, I thought. A friend called a doctor who also felt that

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[6]Murphet, Howard, *Sai Baba Avatar—A New Journey into Power and Glory* (New Delhi : Macmillan & Co. 1978).

[7]Mr. and Mrs. V. had three daughters. It was my feeling that their major worldly desire was to get a son. My prayer related to it.

it was a heart attack and I would be well-advised to cancel or postpone my tour. He also advised me to consult some heart specialist. He suggested the name of a specialist also. As I had also planned to go to Puttaparthi during the tour to have the *darshan* of my Guru and as two more colleagues were to accompany me on the tour, I did not accept his idea of cancelling my tour and consulting any specialist. Secondly, after seeing so much of Divinity in my life I did not fear death at all. Moreover, I did not now value the so-called doctors and experts in any way, for I knew the ONE Who was running the whole show of the Cosmos! I also knew perfectly well that if the Lord wished to keep my body, He would keep it, and if He did not wish to keep it, no doctor could save it. I proceeded on my tour as planned although there was great suffering in my chest. I also experienced some bouts of giddiness and weakness. However, all this did not worry me at all. In fact, I was more worried about the colleague who was travelling with me in the same compartment, for I knew that in case something happened to me on the way, he would have to undergo a lot of trouble.

I was lying on my bed in the train in this state and was feeling restless. I suddenly thought of concentrating at the *Trikuti* and praying to my Guru Lord Sri Sathya Sai Baba. I closed my eyes and in a relaxed way concentrated at *Trikuti* and prayed to my Guru. In a few minutes my attention slipped down from that point and reached the fourth centre of consciousness, that is, *anahat*, which is located in the region of the heart and where the trouble was taking place. And lo! with closed eyes, I saw Lord Krishna there in His eternal beauty. I was immediately put into a state of happiness and confidence. Was this chest-pain a part of the *Kundalini* process planned by the Lord? I felt it to be so. I was able to reach the following tentative conclusions after this experience.

(i) The opening of the Third Eye only partially pierces the various *chakras* through *Kundalini*. The evolutionary process, however, continues and the Guru sees to it that they are fully pierced later on.

(ii) The journey is often very painful with periods of great happiness emerging in between two bouts of suffering. The piercing of *chakras* and other painful experiences occasionally tend to suspend the conscious touch with the world. Sometimes, the painful experiences resemble the death-experience. But after each attack of suffering, a *sadhaka* finds himself much better than what he was before. That only shows that each experience of suffering tends to evolve the consciousness further.

(iii) During each period of attack, the feeling of estrangement with the world appears to increase. This is a state of great alienation in the spiritually oriented people.[8]

The period of the tour passed off with certain symptoms of weakness but without much trouble. After completing the official work, we reached Puttaparthi on 29.9.1979.

[8]The feeling of estrangement at this juncture in my life very much resembled the feelings which I got after my first attack of depression in 1964. I complained of this estrangement from the world around me to my psycho-analyst again and again. He always said that I was too much alienated from my sexual feelings due to lot of repression. Now, I was able to see that this estrangement results from the fact that the *jiva* gets separated from the cage of the mind after the classical break-down or the arousal of *Kundalini*. Its deep involvement in *maya* is dislocated causing the feeling of estrangement. Spiritually speaking, this is a very good state.

We stayed at Puttaparthi till 1.10.1979. It was the *Dussehra* celebration at *Prashanti Nilayam*, the *ashram* of Bhagwan Sri Sathya Sai Baba. There was a big gathering of devotees from all parts of the world, especially from India. I had the *darshan* of my Guru a number of times. That satisfied me immensely. The distinct thing which I felt there this time was that I felt very little attraction for the devotees or the volunteers. I felt absolutely detached from them. Further, I found no joy in listening to certain speakers and students who spoke daily in the big hall on some aspects of spirituality or religion. Still more strange thing was that while I enjoyed looking at Baba, even His words did not impress me or appeal to me. The reason perhaps was that after seeing Him inside, the words of spirituality also lost their meaning. Perhaps a person who has tasted the best of the mangoes in his life, does not want to listen to the words about the taste of the mango from anyone !

Even at Puttaparthi, I often liked isolation. Not unoften I remained in my room while my colleagues went to the *ashram*. During this period of loneliness I would often lay in blankness. One day, while lying in this state, I got a meaningful realisation which startled me. I felt in that state of blankness that the entire Universe was in me and I was in the entire Universe. I was not only everywhere but extended even beyond. I found that I was all consciousness and everything floated in me. If I saw a thing which in sheer physical sense lay a thousand miles away, I simultaneously found that I extended beyond it. The more I dwelt on this phenomenon, the more amused I felt about my reality. I dwelt on it for about an hour and it was wonderful to find that the sun, the moon, the stars, the oceans and the mountains, all lay in me ! I felt a state of complete bliss and calmness in which my own body was playing no role whatsoever.

From the above experiences and certain other physical ailments I can say one thing quite confidently. *Kundalini* is very merciful and She does everything Herself for the *sadhaka* taking all the psychophysical and socio-economic factors of the *sadhaka* into consideration. She is indeed the Divine Mother Who cares a million times more for Her child than the worldly mother does. However, if the child persists in some of his nasty habits, She occasionally gives certain punishing shocks also in order to make the child change in the right direction. The attack of pain in my chest brought to my notice this fact also. It made me think more seriously to change myself further.

New Evolutionary Experiences

After coming from Puttaparthi, I again held a small meditation camp at Rishikesh. This had become some kind of mania for me and in the case of holding meditation camps especially, I acted most compulsively.

After coming from Rishikesh, I felt normal for a few days. Then I again started going into some kind of severe psychic trouble. During this trouble many negative thoughts also came to my mind. The movements in the backbone and the lights in the head also appeared to have vanished. This produced a horrifying situation for me. During this trouble, the idea again came to me that one should lead a normal worldly life and should not get into this *Kundalini* trouble in expectation of getting any spiritual liberation etc. The readers can imagine the state of my suffering !

On the night of October 25, 1979, I lay down on my cot at night in a

greatly dejected mood. I was partly cursing myself for my bad luck. I closed my eyes in great pain and confusion. Instantly, I got concentrated at the Guru's place, that is, at *Trikuti*. I immediately found that thick, red-light was spreading in my whole head in all directions. The forceful beams of light were emanating from the *Trikuti* and spreading upward. I found that I was also made up of light and sitting in *padmasana* at a very high altitude in that light. Figure-26 will give some glimpse into that experience.

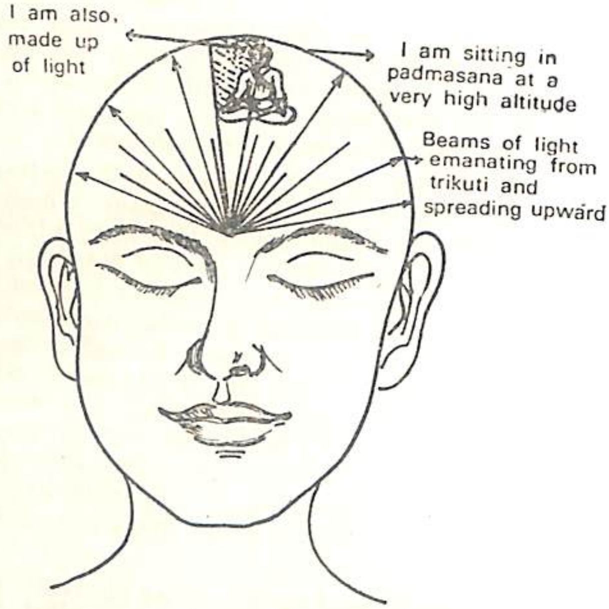


Figure-26

It gave me intense happiness and all my mood of dejection and pain vanished in a moment. This experience should again tell the readers that, in this process, the moment of pain produces all kinds of negative thoughts and even one wishes that one should not have gone into this experience. But the Guru/Lord sees all this frustration, and He again puts the person in a mood of happiness, very soon. The following points in regard to this process should again be stressed here although they have been referred to in the passing previously also.

(i) *Kundalini* process starts an upward journey of evolution. This is a 'forward stroking' process.

(ii) The journey is performed by the *jiva*. *Jiva* is the spark of Divinity or pure consciousness. Now it is bound by numerous bondages.

(iii) *Jiva* is entirely incapable of performing this journey and liberating itself on its own. The responsibility of taking the *jiva* upto the final point is assumed entirely by the Guru who is sitting at the *Trikuti*.

(iv) As the *jiva* goes higher and higher, it encounters great resistances from mind which cause a great deal of suffering, confusion and pain.

(v) The *jiva* slowly and steadily, and yet inevitably, starts realising on this upward path that it is consciousness and not the physical body or mind. This realisation gives the I-sense or the *jiva* occasional assertion about its eternity and immortality.

(vi) The higher regions towards which the *jiva* travels are in the mind itself. They all lie in this small skull between the *Trikuti* and the *Brahma-randhra*. It is only inside that one can have a real glimpse of these higher regions and the light.

Psychological Meaning of Spiritual Liberation

I have often referred to the aspect of spiritual liberation in the foregoing pages. What does this mean in psychological language ?

The *jiva* or the individual soul is a part of the Cosmic Soul or the Lord. After entering into an organism through the *Brahma-randhra*, it comes under the influence of Cosmic ignorance and commits two main mistakes under it. Firstly, it forgets its identity as soul or consciousness and identifies itself with the body. Thus, it develops ego or *ahamkaram*. Secondly, it soon comes into contact with other human bodies through the process of sense incorporation and develops numerous mental relationships with them. It develops a tendency to call many things as mine and thus develops *mamkaram*. This is a tendency of the *ahamkaram* or the ego-I to claim things as mine. These two tendencies close the *Brahma-randhra* or the gate to God, thus disconnecting the *jiva* from its eternal reality, that is, God, and connecting it with *maya* or the illusory world.

While the infant grows in the society, he invariably incorporates more and more human faces and their actions and other aspects. As he appears to get love, security and hunger fulfilment from the mother, his relationship (bondage) with human body becomes the strongest. On the basis of the numerous incorporated human faces on the one hand and his own physical needs and hungers on the other, he develops certain most basic animal like *doshas*, such as, jealousy, aggression, greed and lust, etc. This becomes the basis of the mind. The mind grows day by day. This mind is the cage in which the *jiva* is caught and suffers. It should be clear that this mind internalises things first from outside mostly and forms particular notions, behaviour patterns, perceptions and convictions. Then it externalises them and projects them in the society. Since the internalised material is different in different persons so the projections and externalisations in the society are also different in each case. This gives a distinct personality to each one. Modern psychology has no idea of the fundamental reality of God and *jiva*. It feels in great ignorance that the cage or the mind is the reality and it suffers. In case of emotional and psychic sufferers, it tries to reconstruct and modify the cage by making minor repairs through the incorporation of certain new ideas and reflexes. It calls this process as psycho-therapy. Those who have undergone such treatment know that this does not work very much although it may give some new insights to the sufferers to accept his suffering in a better way.

The problem of spiritual liberation is that, in the last, the *jiva* (the I-sense or the individualised soul) should reach a stage by transcending the mind where it gets rid of the two most basic illusions of *ahamkaram* and *mamkaram*. The association of the I with the body of five elements and its tendency to claim things as mine both should vanish and the *jiva* should realise itself to be that which it eternally is, that is, *Deva*. This means that it should know itself as unbound pure consciousness. This state alone is a state of liberation. It is a state of *ananda* and peace.

Now, it is obvious that it is the human body, its form and name, which is primarily responsible for weaving the cage around the *jiva*. This

body looks so real and meaningful that we go deeper into the clutches of relationships with it. No wonder, liberation from its clutches and transcending the human barriers becomes the most difficult task on the path of realisation.

It will not be out of place here to mention that the Western and other philosophies, may be it is Freudianism or Marxism, extol this body as something real and tend to provide happiness to a person on the basis of solving its problems. Since the existence of body is itself unreal in the ultimate analysis, any idea of providing liberation or happiness connected with it, would itself be false.

The mercy of Guru and *Kundalini* alone can shatter this most deep-rooted illusory attachment with body, calling itself as I, and the psychic tendency to call things as mine.

Another Bewitching Experience

The inner changes were a continuous process. During this period, there was another change in the mode of my witnessing the inner mind. While earlier I used to see the mind from *Trikuti*, now I often found that I stuck to *Brahma-randhra* and saw things from that point downward. In this connection, I got a great experience on November 20, 1979. As I was not feeling well because of the upward journey, I lay on my bed to sleep at night. I closed my eyes. After some time, I was completely absorbed inside and what I saw from near the *Brahma-randhra* was most bewitching. I found just below the *Brahma-randhra* a vast

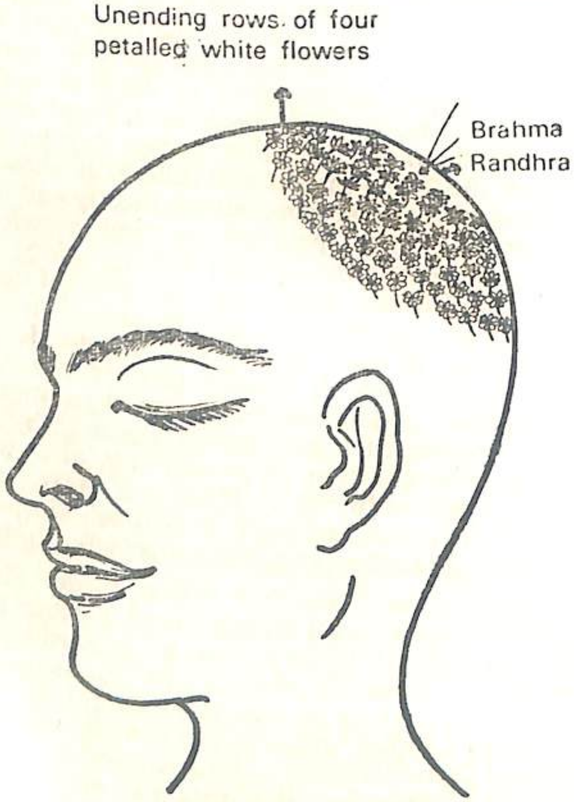


Figure-27

number of small four-petalled white flowers growing in all directions! There were unending rows of them in all directions! I give the graphic illustration of that experience in Figure-27.

I was bewitched beyond description. In a state of Divine madness, I rolled on my bed for some time and then went to sleep. However, I could not sleep much due to the Divine state of ecstasy. I got up after one and a half hour of sleep, and tried to recollect the experience in a mood of great excitement and wonder ! While I was trying to recollect it, I again spontaneously got concentrated inside. And lo ! the same white flowers spread in all directions in thick rows were there. Wonderful ! I cried in ecstasy. I was witnessing a land of immense joy, beauty and splendour — inside. Were they the daffodils of Wordsworth's description, which he saw ten thousands at a glance ? I felt no doubt in my mind that the great poet must have undergone this inner spiritual experience of immense joy and beauty while writing this poem, and not the external experience of seeing the nature. He must have been a poet of inner spiritual experiences, and not of outer nature, as supposed to be.

Another idea also struck me. I had read at a number of places in the literature dealing with yoga that while going up in evolution, a thousand-petalled lotus opens up at *sahasrara*, the seventh and final centre of consciousness, near the *Brahma-randhra*. Then was it the same thing or a precursor of the same thing ? These thrilling thoughts engaged my attention for a long time. I was convinced at heart that I, the *jiva*, was quite high and was perhaps nearing the end of the journey. As expected, this experience vanished after a day and the same struggle in the mind emerged again. The months of December and January brought some minor experiences a description of which would be nothing but a repetition of certain old experiences.

However, it would be interesting and instructive to narrate one dream of a *sadhaka* who lived at Kurukshetra and in whom, it looked obvious, the *Kundalini* had got aroused. He was passing through some phases of destruction and reconstruction and naturally often felt anxiety, heart-sinking and depression on the one hand and got moments of automatic uplift on the other. The state of anxiety and depression often created doubts in him if he was going on the right path. He wrote me a dream which he saw on the night of 3.12.1979. I am producing it below *verbatim* for three reasons. Firstly, it shows that the eternal Guru, *Shiva*, keeps on guiding the genuine *sadhakas* at every moment. Secondly, it produced re-assurance for me also who still went into some disturbing states. Thirdly, it contains some important instructions for all those who are undergoing the *Kundalini* process. The dream, as he wrote to me, was :

"You have taken us for some meditation camp somewhere. One day, I left the place and went somewhere. There I met Bhagwan Sri Sathya Sai Baba. I told Baba, 'I am in great trouble. I do *dhyana* and I feel this trouble has come to me because of *dhyana*. I learnt this *dhyana* from Dr. Goel.' I also told ceratin other things about you to Baba. Baba replied, 'You should do *dhyana* only for three minutes. This is now a process of 'demake' in you. When the reconstruction phase is on, you should sit for thirty minutes and when the process of destruction is on you should sit only for three minutes.'

I asked Baba again, 'Are you *Shiva* and *Shakti* ?' At this Baba went on a big stage and turned first into the form of a woman and then it turned into a very shining *Shiva*. Then I asked Baba to show me a lotus flower. Baba immediately turned into a lotus flower.

Then I wanted Him to show me the Form of Lord Krishna. But the scene immediately shifted. I returned to the place of the camp. The time for meditation was coming to an end. You got a littte angry with me at this. I sought for your forgiveness. Then we went into a room in order to spread *duries*. I was sitting with you. I immediately saw that your face changed into that of Lord Krishna. There was a *mukut* on your head and your face was bluish. I became very happy."

Those who have some idea of what spirituality is will understand the entire import of the dream in a moment. There is only one *atma* in this whole universe and God/Guru in the ultimate analysis are that *atma*, and hence ONE. It is that ONE which assumes all the forms of various *Avataras*.

Before rounding off this chapter, I would narrate two very significant dreams which gave a great turn to my life and the evolutionary process. After these dreams, I again slipped into very fearful states of untold misery perhaps to transcend certain aspects of my past births. This *Kundalini* process indeed provides many a slips between the cup and the lips.

Two Significant Dreams

It was the beginning of March 1980, and I was to complete 45 years of my age in the end of March. I had great expectation that something would happen to me after the completion of this period. This expectation was based on the dream which I saw in January 1977 at Puttaparthi. In this dream, Baba conveyed to me that my *Kundalini* would rise again after the completion of 45 years. I was never able to interpret it correctly, but I thought that perhaps by that time my *Kundalini* process would be over and perhaps I would achieve whatever is final. I further had this idea that I would have to work in the religious-spiritual field perhaps by establishing an *ashram* or through some other way.

A strange dream came on 3.3.80, that is, about a month before the completion of 45 years of age. I saw that I and one of my brothers[9] were roaming at the bank of Ganges in Rishikesh in search of a suitable plot of land for making an *ashram*. Then it appeared that we came back to a building connected with the work of Sri Aurobindo and located near my office in Delhi. In the verandah of that building, Bhagwan Sri Sathya Sai Baba was sitting on an upraised wooden platform. He asked me, "Have you arranged a plot ?" I said, "Baba, we are just returning from Rishikesh where we were searching a plot but...". I wanted to say that it could not be found. Baba pointed towards an empty piece of land opposite our office building and said, "This piece of land also appears to be good. But you send a cheque and take a plot at Siddheshwar or Kakanagar...". The word Siddheshwar was very clear. But I felt that the word Kakanagar was also added clearly.

Then I saw one daughter of a *sadhaka*, appearing before Baba, and singing one *bhajan*. The daughter, Kumari A., sang a *bhajan* in English which surprised me a bit as I had never heard her singing in English. I looked towards Baba in that state of surprise. The words of the *bhajan*

[9]He was the brother who had served me a great deal during my period of suffering when I was undergoing psycho-analysis, and whom I initiated into *dhyana* on *Maha-Shiva-ratri* in 1980.

were : "Thy glory Baba, Thy glory". Baba smiled a little towards me and conveyed significantly that she was His Christian devotee in her last birth.[10]

This was a very vivid dream. Although I had heard the name of Kakanagar which was situated in Delhi itself, I had never heard the name of Siddheshwar. I also felt that Baba must have only meant Siddheshwar, as it looked like a religious name. In the morning, I called two persons who were connected with me and asked them to find out where this place Siddheshwar was located. After searching a number of books and manuals, such as, a special issue of *Kalyan* (Gorakhpur), Railway Time Table, and the Directory of Posts and Telegraphs, we found that there were about ten places with the name Siddheshwar in India ! I got a little confused. I tried to make certain more detailed enquiries about various places. I was able to know that some of these places were of highly religious nature. Names of great yogis and *Siddhas* of the past were associated with some of these places. However, due to unclarity, I was not able to decide anything in this respect and left everything in the hands of the Almighty Guru and wanted to wait further till some clear direction came to me in this regard.

During the first week of March, I was noticing another great change in my inner structure. The red-staff which was increasing towards the *Brahma-randhra* had almost disappeared and the red-aura which used to be always present inside also became less visible. Sri Sai Baba of Shirdi, who always appeared at *Brahma-randhra* before, now appeared at *Trikuti* also. Now I seldom saw Bhagwan Sri Sathya Sai Baba at *Trikuti*. It was always Sri Sai Baba of Shirdi who sat there very firmly. This experience brought a further development. I found that I was more relaxed and was able to enter into communion with Sri Sai Baba of Shirdi any time I liked. Now I knew the exact meaning of *dhyana* also. It means cutting of the consciousness from *maya* or the world and sitting in eternity. It was a remarkable state and I felt that I was now trying to enter some real dimension which I had been missing by then. But I never knew that I was still to pass through certain horrible experiences.

There was another major event which happened during the end of March 1980. I have already made a mention of a dream related to one Kumari A., in the foregoing paragraphs. I saw a dream on the night of March 20, 1980, that is, almost exactly when I completed my 45 years of age, that she entered my flat as *moh-maya* in a highly decorative red *sari*, the kind of which is generally shown to be worn by Goddess *Lakshmi* in Indian religious photographs. She looked exactly like Goddess *Lakshmi*. It was instantly indicated to me by someone in the dream itself that she was *Shakti* and she had come to me again. In the dream itself I felt some anxiety.

Next morning when I got up, I had a distinct change in the texture of my whole consciousness about her[11]. My attitude towards her underwent a momentous change. I did not see her as I saw her a day

[10]The dream gave me an idea that she, like me, was a devotee of Baba in her last birth. But at this juncture, I did not take this aspect of the dream very seriously. I was mostly concerned with the other aspect of the dream concerning a plot for *ashram*

[11]This was indeed the arousal of *Kundalini* again as was communicated to me in a dream by Baba at Puttaparthi. I had completed 45 years of my age.

earlier. Not only she looked more mature and more respectable to me but also something very worthy who would perhaps do something good and great alongwith me in the religious revolution being brought about by Baba.

In regard to this dream, I may point out one significant thing. For the last two years or so before this dream, we used to hold a *satsang* for *japa* and meditation etc., on every Friday evening. After this *satsang*, she used to bring evening meals for me from her home. She used to feed me with a sense of dedication rarely found in the children of present age. In fact, very often she tended to give me advice on eating and as to how much should I eat. I was often surprised at it. I never knew that Friday is considered as a day of *Shakti*. Then was she Divinely connected with me and was a chosen child of the Lord to do some spiritual work in the world alongwith me ? The thought came to me with great force and gripped my imaginations for long.

The whole change in my attitude towards her represented some kind of infatuation. The most strange thing was that now my external eyes ceased to see her and my externalised mind ceased to evaluate her on the basis of the criteria of objective reality. There was something already existing inside me which I saw with internal eye and which I evaluated according to an internal criteria which people, without these experiences, can hardly appreciate. Her external form had simply got associated with that internal *Shakti* which was already working inside me for the last five years or so in the form of *Kundalini*. But now I wanted that this from should also remain near me. The most strange thing was that whenever I tried to recollect her form in my loneliness, I was completely unable to recall it although I had been seeing it for the last three or four years. I did not know at this time that this dream and the consequent feelings of infatuation would lead to a process of great dissolution of the remaining portion of my mind in days to come.

A more formidable change than the one narrated above took place in my psychic life soon. It relieved me of a long standing affliction due to guilt feeling which had persisted in me in spite of undergoing psycho-analysis and paying a very heavy cost in terms of not only time and money but also great emotional suffering. This change may be distinctly noted by the psychiatrists and the psycho-analysts who may be dealing with it on a large scale in modern times but without any success.

I have already stated in Volume-I that my psycho-analyst was unable to pinpoint any clear cut psychic disease in me. He only said that I was suffering with schizoid trends, which were definitely of paranoid character. These paranoid trends often have a component which is related to the feeling of attraction in a peron for the persons of the same sex. As far as I can recollect, I felt this kind of attraction for innocent looking class-mates right in the first standard of my school life when I was hardly six years old. This continued in my life in later days although with a horrible feeling of guilt which, according to my psycho-analyst, became the cause of my severest depression. I may point out specifically that during the entire period of my psycho-analysis, this problem also cropped up off and on, but there was not even partial solution to it in spite of the many interpretations of the analyst. However, after the arousal of *Kundalini*, this feeling had lessened considerably although had not vanished completely.

Now, on the very next day of this dream, I found to my greatest

satisfaction that this feeling vanished from my mind in absolute terms. This was the biggest abrupt change in my psychic evolution which took place because of the mercy of the Lord on me and I clearly saw that a very big, perhaps the biggest, portion of my psychic formations was destroyed and thrown overboard after this dream.[12] A rough idea of this experience can be formed on the basis of Figure-28.

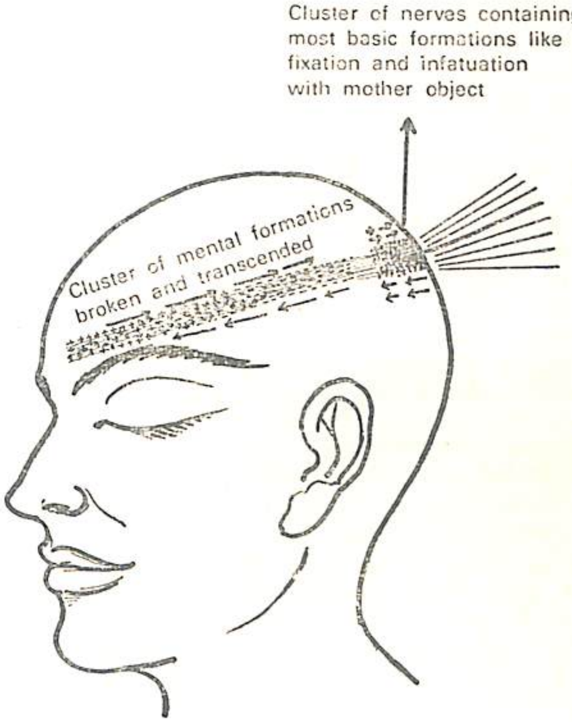


Figure-28

I can say two things positively after this happening. Firstly, the psycho-analysts or the psychiatrists cannot eradicate this kind of feeling and fixation because it is entrenched too deeply in the personality of an individual. Only the *Kundalini* process can break it finally and permanently. Secondly, the feelings of love towards the persons of the same sex may, in all probability, not represent any stage of higher

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[12]I had read in the writings of certain Greek thinkers like Plato etc., that they considered this kind of feeling and formation as something higher in the evolutionary process than a mere hetrosexual feeling. I also thought it to be so. But now I found that it perhaps could not be correct. In the *Kundalini* process which is indeed the backward and evolutionary journey towards God for the *jivas*, it breaks first and only then the other portion of hetrosexual feelings is broken. This must be the reason why most religions condemn homosexuality.

To confirm the above conclusion and to confirm that one of my most deep-rooted affliction was over, I got a very meaningful dream on the night of March 21. I saw that I was lying on my bed. Under my cot lay a most diseased dog in a very dirty condition. It looked, it was lying there for years together. Now it immediately got up, came out of the hiding, and walked out of my flat. The dream is very significant from the point of view of psycho-analysis also. "Underneath the cot" represents the Unconscious. The 'diseased-dog' indicates that this feeling of attraction towards the persons of the same sex is indeed a psychic disease and nothing else ? "Walking out of the flat" means leaving the psychic system of man.

evolution in an individual as claimed by certain Greek thinkers and others on the basis of the fact that it is found in certain persons of high religious inclinations and great literary and artistic achievements.

All these happenings took place in a matter of moments and looked very strange to me, but I accepted them as they came. In fact, I had passed through so many experiences of very complex nature on the path of inner life that by now I knew without any doubt that all the Cosmos is the play of *Shiva* and *Shakti*. Each *jiva* is always at their mercy. Any change can come in the life of anyone just in a moment which can change the entire course of life of the person in such a way that the entire continuity of the events of life may be broken and the person may cease to recognise himself as he recognised himself to be just a few days before the experience ! I experienced it in 1964 first, then I experienced it in 1975 and now I was experiencing it again. Those who feel that the physical, social and economic forces shape the destiny of the individual and the history of mankind may be completely mistaken. They simply cannot understand anything about this entire drama of visible world unless they become conscious of the under-currents of play of *Shiva* and *Shakti* in the entire Cosmos. The best thing for the individual is to surrender and pray to *Shiva* and *Shakti* for his well-being.

CHAPTER-XI

The Second Phase Of Dissolution Of Mind

(Period of Misery from April, 1980 to October, 1980)

I have already made a mention of the dream in 1977 at Puttaparthi in which Baba conveyed to me that my *Kundalini* would rise again at the completion of the age of 45 years. Not knowing the exact import of the dream, I interpreted it in certain diverse ways in those days. The most appealing interpretation which I gave to it was that perhaps my *Kundalini* process would come to an end by that time and I may be required to undertake some yogic work by establishing some *ashram* etc. No wonder, I was expectantly waiting for the day when my 45 years would be complete.

I completed 45 years of my age on March 24, 1980. But nothing happened on March 25, which could bring some abrupt change in my outlook. A few more days passed in the same way and there appeared no indication of any major happening in me. Neither the *Kundalini* process came to an end nor did any other major shake up take place in my life. I felt that the dream perhaps was a fake dream which was not supposed to come out true. I might have made some mistake in seeing Baba correctly or understanding properly what He said in the dream. I, in fact, completely became oblivious of the fact that Baba's dream could not be meaningless and the happening had already taken place in my life through the dream of March 20, 1980, which I have already reported in the last chapter and in which I saw that *Shakti*, in the form of Kumari A, had again entered my flat. I could not connect this dream with Baba's dream although, as I have already reported in the last chapter, a most fundamental change had already taken place in my life and the major storey of my personality had already been razed to the ground by this *Kundalini* process.

As my life looked to be smooth after this change, I continued to engage myself in the kind of work which I was doing before forgetting almost completely about the two dreams. During this period I, alongwith my two colleagues, went on an official tour to Ahmedabad and Bombay from March 23 to April 2, 198.0 While at Bombay, we took a chance to go to Shirdi also. On March 31, we were at Shirdi, and paid our respects at the shrine of our eternal Guru, Sri Sai Baba of Shirdi. We returned back to Delhi on April 3, and according to a pre-planned meditation camp, I left for Garh-Mukteshwar on April 5, 1980, alongwith fifteen *sadhakas*. It was in this camp that a most magnificent spiritual event took place in the life of one *sadhaka* which, in order to avoid any damage to the narrative, I would report in detail in chapter -XV while dealing with the topic, "He is in me, I in Him; He does everything."

Because of such events I had almost forgotten the dream of march 20, 1980, related to Kumari A. However, certain events began to emerge soon in my life which again promised a complete shake up in my nervous system and also hinted at a period of great suffering for me

ahead. I was to realise soon that uptill then Goddess Mother *Kundalini* had completely destroyed only one major storey of my mental structure. Now the time had come when She would pull down the most foundational building of my personality from the roots in order to give me complete liberation and the realisation of the state of *advaita*. It was in this way that the dream given by Baba in 1977 at Puttaparthi, and the dream of March 20, 1980 related to Kumari A, were to come out true.

Throughout the last five years or so, I had often observed that numerous old layers in my mind were still intact and I was helpless to dissolve them The upward rising *prana* often went up in a zig-zag way into those brain areas where these layers appeared to be deposited, but the speed of evolution was not very fast. However, I was more or less contented because I was living in a sufficiently stable mood of happiness and was also doing my bit in the spiritual field by putting and guiding some people on this path.

These layers of mind, I was able to notice, were made up of certain ideas of psycho-analysis which I had incorporated very deeply in me during the process of undergoing psycho-analysis. Secondly, they consisted of most basic formations of human mind like deep attachment with a love-object and related phenomena like jealousy, violence and hatred in triangular situations. From my first experience in 1964 when my *Kundalini* got suddenly aroused and the whole venture turned out to be unsuccessful resulting in paranoid depression, I knew that the dissolution of these last layers would be most fearful and painful because it would be the final death of the mind. On the basis of my practical experiences, I also knew that till this happened, the *Brahma-randhra* would not open up permanently, the *jiva*, *Shakti* and *Shiva* would not finally and irrevocably merge into one another and the permanent state of unshakable *samadhi* would not emerge.

Yet, I feared situations of uncertainty which are absolutely normal in the backward journey in the mind upto the goal through the *Kundalini* process. However, the ways of the Lord are strange and things have to happen according to His will and planning, and not according to the fears of the individual.

We returned to Delhi from Garh-Mukteshwar meditation camp on April 13, 1980. On the night of April 14, I got a dream from Sri Sai Baba of Shirdi telling me that the atmosphere of my flat was a bit polluted and I should set it right. As I got up in the morning, I was simply horrified at this dream. My mood had darkened in the wake of this dream. I scolded one or two persons who used to come to my flat very often thinking that they might have done something wrong in my flat during my absence. But it was all meaningless because an inner horrible process had already set in me. At about 10 o'clock in the morning I found that a great gush of *prana* rushed into my brain from *Trikuti* and disorganised and confused my entire mind in a moment. Completely confused but having some instinctive inkling of the impending catastrophe, I went into my bedroom, lay on my cot and wept bitterly for about one hour praying to Baba to have mercy on me and save me.

It was almost after more than three years that I wept like it again. Otherwise, for the last three years, I was almost in a mood of happiness most of the time except for those periods when there was some destructive phase due to *Kundalini* process. Even during that phase I never came

across such a bout of uncontrolled and infant like weeping. I seldom knew that these are phases of great dissolution (*pralaya*) of the world (the inner mind is the world for *jiva*) which happen once the *Shiva-Netra* (Third Eye) gets opened.

When I got up after one hour or so, I had an unmistakable idea that dark days were again ahead. Some of the factors which took place with me at this time on the emotional plane resembled those which took place with me in 1964 when I broke down completely and had to undergo the most fearful phase of my suffering and many kinds of psychiatric and psycho-analytical treatment. I thus had very dark forebodings due to this happening.

I went to my office but I knew that something had again changed in me and I was not exactly the same person as I was just two days ago. There was a mood dominated by fear and depressive feeling. The only hopeful thing was that I was rigidly caught at the mid-point between the two eye-brows and I felt at heart that God will not leave me now, whatever my failings.

I passed the next three days in a mood of misery, fears and depression. Blocked emotions, bewilderment and confusion were the hallmarks of this experience. My situation got worse on the morning of April 19, 1980. I saw one or two very depressing dreams and felt a wave of anxiety accompanied by perspiration immediately after those dreams. I also asked Mr. V. and his family to sit near me for some time, and sing some *bhajans*. I kept on lying on my seat of meditation for about one hour with closed eyes during the period of *bhajans*. My attention had been completely drawn at the mid-point between the two eye-brows and I was clearly seeing Sri Sai Baba of Shirdi there. I was communicating with Him in a painful way.

While communicating with Him in a painful way, I got almost completely absorbed into Him. The communication became very distinct. The sum and substance of it was that His reference to pollution in my flat related to my deepest mental formations which were yet. intact, and which needed cleansing. The inner flat of mind is indeed the flat in which Baba lives. The dream was an indication that I might get further experiences of cleansing up through *Kundalini*, in a more severe way.

Another thing which became clear to me because of this communication was that I had not developed equal vision towards all although I had improved a lot. It was made clear to me that during the meditation camp at Garh-Mukteshwar, while I displayed a genuine love for every *sadhaka* more spontaneously, there was no equal vision in that love as I did not see Him in everyone in exactly the same way. It was indicated to me that I have to reach that stage through this second phase of *Kundalini* process.

After the communication, I became so happy that there was not a trace of depression left in me. We held another small *bhajan* in the evening and took a good quantity of sweets as *prasadam*. I was also able to talk to a number of people after that in a most loving and normal way without feeling any depression. The whole experience convinced me that it was the *Kundalini* process in a more severe way and nothing else.

One more thing became very obvious to me after the experience. Guru/Lord always sits at the *ajna chakra*, the sixth centre of consciousness, to guide and lead the evolution in a person whom He accepts. He

also controls the *prana* completely. He can increase or decrease the quantity of it to go into the upper portion of the brain to bring about further evolutionary experiences by demolishing certain portions of the mind and restructuring them as He wishes. There was no doubt in my mind after the experience of the gushing-up of the *prana* from the mid-point between the two eye-brows upward a few days ago that He can, if He wishes, burn the entire impurities of the mind all of a sudden and can indeed grant eternal liberation to the *jiva* in a moment. He can indeed demolish the structure of the entire mind within a second and can grant the final state of illumination to anyone. However, this does not happen in practice. There appear to be two reasons for it. Firstly, such a sudden and complete change cannot be possibly tolerated by the psycho-physical apparatus of a person. It may indeed collapse and the person may have to leave his body. Secondly, the Lord perhaps wishes to give true knowledge to a person bit by bit so that it can be properly absorbed by the person, who, in all probability, has to be utilised by the Lord for some particular purpose. Thus, it all happens according to His planning of the work which He has to take through a particular physical body.

The severe state of my depression vanished for a few days and I was partly again myself. But there was a significant change in my entire outlook and thinking due to the experiences of the last a few days. While I often imagined and planned great spiritual ventures before these experiences took place, now I was not able to imagine or think about them. There was an element of fear which had again crept into me due to depression, and my confidence had considerably waned.

Things continued in this fashion for some time. On 5.5.1980, I was lying on my bed musing over this new and sudden turn of events in my life that I suddenly got concentrated at the mid-point between the two eye-brows. I found that Sri Sai Baba of Shirdi was sitting there in a resplendent form. But all of a sudden I found that His form changed into my form and I sat in my own *Trikuti*. In spite of my shaking it repeatedly, I could not shake it. My form continued to sit in my own *Trikuti*! On 6.5.80, the experience repeated itself in the same way with a greater stability than before. This was a strange experience which put me in a state of ecstasy for two or three hours.

However, on the night of 7.5.1980, my situation took a very bad turn. I not only became a victim of severe depression but many dark fears also haunted me. I got up after one hour of sleep and found myself perspiring in anxiety and fear. My whole mouth was dry and there was sinking sensation in my heart. I almost wept in great pain. It was comparable to the fearful experiences which occurred in 1964 and 1975. I thought for certain that I have been again caught on the wrong foot and have lost my golden chance of redemption. I wept like an infant and remembered my Guru and said, "Save me father! What is this that is happening to me again?"

I slept again after one hour or so. But in another hour, I found myself awake again with the same depressive feeling During this period of sleep, I also saw certain dreams with all the horrible features of the dreams of post 1964 period after my breakdown. In one dream I found my father telling to someone that I had again gone into depression. However, someone said in the dream itself that this time I would come out of it automatically. This last sentence did not satisfy me. On the other hand, the whole dream created great fears in me. The fear was so

gripping that I, for once, felt that I should again write to my psychiatrist brother about this whole thing. In a moment of fear and pain I also uttered, "I am dying......". However, this time the answer came automatically from within, "The one who is saying I am dying has to die. I am not this. I am witnessing it."

After getting up, I got over this feeling of fear and depression automatically. I mused over the whole situation. I unmistakably recognised the great mercy of my Guru and His *Shakti* in all this. I saw that the most horrible experiences of the 1964 attack still remained in my mind under some layers. I also knew from the experiences of 1964 that under those experiences lay the gate to God which I had experienced momentarily in 1964 by achieving a state of single concentration and consequent ecstasy of unbound nature. Now I felt that all those layers would be again removed by the mercy of my Guru and His *Shakti* and I would be brought to that state of *ananda* again although I would pass through certain horrible experiences. I was absolutely certain in my mind that only a major block of my mental-body was completely burnt and destroyed by *Shakti* till the completion of my experiences as described in the last chapter, especially the experience depicted in Figure-28. Now was the time when the rest of my mental-body containing the *sanskaras* even of past births would be up-rooted from the unconscious and destroyed.

In moments of some relaxation during those days of the renewed 'assault' of *Shakti* on me, I often tried to understand the whole episode in a rational way. I clearly recognised that this new phase of experiences started happening after I saw Kumari A, entering my flat in the form of *Shakti* in a dream on 20-3-80 and when on the very next day I had felt a feeling of infatuation for her. There was no doubt in my mind whatsoever that it was indeed the fulfilment of the dream which I got in Puttaparthi in January 1977 and in which Baba conveyed to me that *Shakti* would rise in me again at the completion of the age of 45 years. It was my clear understanding now that *Shakti* (which Baba is) was making use of her form just to put me into some further evolutionary experiences. As I have already stated in the last chapter, my behaviour towards her had undergone a drastic change on the very next day when I saw the dream. I praised her out of all proportions and showed unreserved affection and respect to her. I told her parents, who used to be a bit harsh to her, not to scold her or mistreat her in anyway as she was the 'form' of Goddess Mother. I also wished her all sorts of greatness, goodness and nobility. I felt without doubt that the *Kundalini* working inside me had assumed her form and she had got connected with me in the spiritual evolution with an unbreakable bond because of her own past *karmas* on the one hand and the Will of Lord *Shiva* on the other.

The conclusions stated above were reached on the basis of certain objective observations and hence looked valid. Whenever she came to my flat during the worst periods of my 'downs' of this phase, I got instant relief as if the working of *Shakti* inside me got subsided automatically. Naturally, I felt a great desire in those days that she should stay near me for as long a time as possible. This was a great change in a person who had not felt any desire to be near women in his entire life. This naturally produced horrible feeling of guilt in me. Occasionally I also felt that my desire to see her near me would prove dangerous for my spiritual evolution which was going on so nicely till a few days ago. No wonder, I often prayed to Baba to take me out of this situation.

The most important element of this feeling towards her was that I was never able to recollect or recall her face in my imaginations in her absence. Whenever she was present, I often looked at her intently for long and found her to be a very ordinary person with very ordinary habits and mental make up. But as soon as I closed my eyes, I would not be able to remember her face at all in spite of my best efforts. All I used to see inside was an aura of red light thickly spread in all directions of my mind and feel all sorts of reverence for this aura as I knew it was the *Shakti*. Because of the nature of the dream, I associated this internal *Shakti* and light with the external form of Kumari A, and often praised that outward form to be good and great. My behaviour, as is obvious, had become a little abnormal in relation to her.

I often perceived this abnormality in my behaviour with a feeling of fear, but found myself utterly helpless to change it in spite of my best efforts. Because of my own mental make up I often got worried lest something should happen to her psychologically, but on her part she enjoyed this kind of affection and praise a great deal and it was my firm feeling that she was already well-prepared from inside by the Lord to undergo all the experiences of psychological disturbances in this great venture in her own spiritual interest.

Kumari A, saw a significant dream on May 2, 1980 in this connection. She reported to me in writing :

"I saw a dream in the afternoon while I was sleeping. I reached Puttaparthi in the dream. Baba called me for the interview. When I went to His room, Baba talked to me many things. After the talks, Baba put His thumb on the root of my nose. Immediately I felt very uneasy and uncomfortable. My head was in a whirl. After fifteen minutes I was at ease again. Then Baba loved me profusely and I came out of the room with my Father." I was satisfied after knowing this dream.

The Phenomenon of Infatuation

Before proceeding further with the narrative of my evolutionary experiences, I would like to deal with the phenomenon of infatuation very briefly. The phenomenon of infatuation is quite wide-spread among human beings but the reasons behind it, to my mind, have never been understood properly and adequately by modern psychologists and analysts. One of the main purposes of my entire Divinely planned suffering, as I see it, was to produce some new understanding of certain psychological happenings in human life on the basis of my experiences. I had to pass through this phenomenon of infatuation and consequent psychic suffering twice. I passed through it in 1964 with all the horrible consequences which were experienced in the form of paranoid depression, numerous fears, and untold emotional affliction. I was experiencing it again during this phase of *Kundalini* process with some equally painful states but in the entirely safe hands of my Guru. On the basis of these two major experiences, I was able to locate many common features which accompany the phenomenon of infatuation and also many basic reasons which lie at its root. I would state some of the major points as follows.

1. The phenomenon of infatuation takes place abruptly in a moment. The state of consciousness undergoes a momentous change all of sudden.[1]
2. The phenomenon of infatuation is absolutely irrational. It can take place with anyone—male or female, old or young, and without any distinction of caste, colour or creed. The happening always leads to intense ecstasy initially.
3. There is always some opening of the *Brahma-randhra* when this infatuation takes place. A ray of Divinity enters the psychic system of the individual and it gets connected with the form or voice or any other feature of the object of infatuation. The *jiva* bondaged in the psychic system of the infatuated person immediately develops a bond of unbreakable nature with the form or voice of the object of infatuation. This is basically a spiritual experience of transcendental nature.
4. All the external and internal senses of the infatuated person tend to get concentrated on the object of infatuation. There is always great longing to be near the object of infatuation. Separation from the object often looks unbearable. The normal process of ego-reasoning towards the object of infatuation stands dismissed in a trice.
5. The infatuated person is never able to recall the form of the object of infatuation in imagination in the absence of the object. In fact, it is the formless God with which the *jiva* of the infatuated person gets attached in this process. The *jiva* wishes to remain in touch with that God for ever. But as the formless God assumes the external physical form of the object of infatuation by associating Himself with it, the *jiva* wishes to remain near this physical object also. Nearness to the object provides states of immense ecstasy, as the *jiva* inside feels itself in contact with God, the source of all happiness. Absence of this object creates a lot of suffering in the person, as the *jiva* inside feels separation from the Lord.
6. The infatuated person sees Divine qualities in the object of infatuation because of the association of the object with Divinity. On the basis of objective assessment, there may not exist any great qualities in the object but because Divinity Itself associates with the object in some mysterious way, the object appears to have Divine qualities.
7. The path of *Shakti* gets opened up at the moment of infatuation. An unbreakable link is established between the *jiva* of the infatuated person, *Shakti* and *Shiva*. The object of infatuation becomes the greatest instrument which appears to be the part of that link. Now the infatuated person should either possess the object of infatuation or reach God in the *Brahma-randhra* or suffer a classical nervous breakdown in case there is separation from the object. The last happening is very common because of the intervention of objective social reality, and it leads to a lot of suffering.[2]

[1]I feel that the mental and psychic cage formed in present birth stands dismissed and the new relationship pertains to past birth and is, more or less, spiritual in nature. This dismissal of the mind formed in present life causes a change in the state of consciousness (*jiva*).

[2]I have no doubt in my mind that happenings of this kind of infatuation and consequent separation from the object of infatuation resulting in untold suffering took place in the lives of such saints as Augustine and Tulsidas which put them on the path of Divine search.

+ Shelley, Dante ?

8. The nervous break-down does not result in incurable suffering because of such infatuation if the person is passing through the genuine *Kundalini* process. The reason is that the *jiva* of the person is firmly caught by the Guru/Lord and it is well protected till it realises the formless God.[3]

9. The happening of infatuation generally takes place in persons whose *jivas* are highly evolved spiritually and which now search Divine contact. Infatuation is a combined result of the interplay of *Shiva*, *Shakti* and *Maya*.

I could add certain more points to this list, but I do not consider them very important. Now let me continue with the narrative of my evolution. During this process I found repeatedly that everything in me was internally controlled by the Lord and I was quite safe (as I was before) in this *Kundalini* process. During the 1964 experiences of more or less similar nature, I never knew that these happenings were inner, by and large. On the other hand I thought that everything happened because of infatuation with an external physical object. But now I knew clearly that the external face of Kumari A, had just become a temporary instrument of infatuation because of the playful nature of *Shakti* to confuse the *jiva* before granting it final liberation. I was convinced that the *jiva* was in the grip of inner *Shakti* now. After the nerve-paths which create psychological aspects of infatuation are consumed in its fire, the *Shakti* and *jiva* would both merge into *Shiva* for final bliss.

This long and painful happening brought to me the confirmation of a major fact which I had noticed again and again in the *Kundalini* process. The Lord, out of His mercy, often creates external realities in accordance with the most deep-rooted mental formations of His chosen child by using individuals and materials in the external world so that the chosen child can relive and re-experience the past of this birth and previous births and can transcend it. This case of infatuation was a similar case and was tailored, to my mind, for this purpose.

Another great point which I was able to grasp from this whole happening and which needs to be validated from the experiential knowledge of other *sadhakas* was that *Shakti* is very benevolent. But because of its playful nature, it often gives final jolts to the *jiva* by creating situations of attachments and Herself acting as *moh-maya* for the *jiva* in the external world to entice the *jiva*. If *jiva* is alone, I am certain, it is likely to be again caught into *moh-maya* as the *jiva* is so weak. But if the Guru, the *Shiva* aspect of God, is there to protect the *jiva*, then the *jiva* does not get inextricably caught into *moh-maya* and is finally extricated even from the worst situations because of His mercy, for, *maya* cannot hoodwink *Shiva*. Therefore, those who are treading the spiritual path or even wish to tread it should know it for certain that the path is full of dangers and difficulties which are beyond the understanding of

[3]The infatuation of Swami Ramakrishna with Narendra, who became Swami Vivekananda later on, was of this nature. Since this happened when the *Kundalini* process in Swami Ramakrishna was going on, he did not break-down to undergo incurable suffering. From this experience of Swami Ramakrishna, it is also obvious that in quite a few cases, the object of infatuation, after certain initial resistances, would surrender and become an ardent disciple of the infatuated person and would leave everything in order to live with him. Such a person, it is my firm belief, also emerges, in due course of time, as a fine character with a forceful spiritual personality.

the finest human intellect. A Guru who has seen every aspect of this path and has realised God is a must on this path.

Journey to Puttaparthi

Some *sadhakas* who used to come to me were planning to go to Puttaparthi on a long trip during the third week of May. Although I had planned to go to Badrinath and Kedarnath during this period, yet I changed my decision and showed my desire to go to Puttaparthi along-with them. There were precisely three reasons for this. Firstly, I was in a horrible state of mind due to the fierce internal process of *Kundalini* and I thought that my living near my Guru would alleviate my suffering. Secondly, I had also completed a book containing certain papers on Psycho-analysis and Meditation. I very much wished to show it to my Guru. There was a third reason also which was created by *Shakti* internally but which had external ramifications also. This external ramification was that the so-called object of my infatuation was also to go to Puttaparthi with us. In fact, this trip to Puttaparthi was well-planned by the Lord, as, during it, I was to face certain highly horrifying situations in which my *chitta* was to be hammered and pounded most mercilessly to take me out of its clutches.

We started for Puttaparthi via Kanyakumari in the last week of May. On the way itself it became very clear to me that the object of my infatuation had certain wrong habits formed in this birth. This revelation came to me on very sound information and very objective observations. I indeed felt a sense of shock[4] at this knowledge. It indeed added to my trouble. But in spite of all this a suggestion always came to me automatically that everything was happening according to the Will of the Lord and also that everything was happening in my best interest. I should simply bear the pain for some time and the things would automatically improve. Moreover, I also felt that since she had entered into my flat in the form of *Shakti*, and since this entering into my flat was, in fact, entering through the *Brahma-randhra*, there must have been some great purpose planned by the Lord in this whole drama, and I should just wait and see. I indeed found that my understanding was correct because very often some experiences emerged which tended to confirm this view. I would narrate one incident in this regard. On the night of May 27, I was trying to sleep in a state of great pain at night. My vision was completely turned towards the *Brahma-randhra* as it often used to be in those days. While in a state of inner concentration, I clearly saw Goddess *Durga* with eight arms sitting on a lion. I also saw unmistakably that She emerged out of those nerves near the *Brahma-randhra* which were responsible during the last two months or so for again creating all the upheavals and hell in my psychic life. This vision of *Durga* gave me a sense of happiness and also confirmed that the happenings were well-planned at the level of my Guru, as they often are during the *Kundalini* process, and they would do me good in the long run. It also confirmed unmistakably that the object of my infatuation was also no fake object. She also got connected with me in this spiritual drama

[4]The shock was more due to the fact that she, like certain other children, used to come to me twice a week to attend a spiritual-religious class for the last three years or so. But now it was clear that the class had no effect on her and my efforts had gone waste.

with the Supreme Will of *Shakti*, for the *Shakti* could not take her form unless she was considered to be of great merit by Her.

Even during the worst moments when I felt that I could die at any time, this idea never left me that everything was happening according to Divine Will and in my best interest. The most reassuring thing during this period was that at every moment of extreme pain I would always get connected with *Brahma-randhra* where I invariably found Sri Sai Baba of Shirdi, the eternal Lord, Who saved me again and again when I felt like drowning. For example, on May 29, I was passing through a very horrible experience of depression while in the train. There were some other *sadhakas* whom I could narrate my woe. But I did not do it, for, they took me as a God-realised person on whom they were themselves dependent! At such moments I often closed my eyes in great pain and prayed to my Guru. I did the same thing on that day also. Immediately I found that the whole inner path was illuminated. I further saw that the form of Sai Baba of Shirdi was sitting both at the *Brahma-randhra* and the *Trikuti*, and that both the images were connected firmly by a path of light. In a moment I felt another great thing. I felt that I was the Baba myself. I felt that I had transcended all the human barriers completely. I uttered to myself, "I am the eternal consciousness myslf". I immediately found that all my fears and depression vanished quickly and I became hale and hearty.

On the basis of these experiences uptill now I could understand the following further aspects about *Kundalini*.

1. The entire universe is the play of *Shakti*. This *Shakti* binds us during the involutionary phase by creating different desires, ideas, attachments, and attractions for the *jiva* in *maya*. This *Shakti* itself creates all the *moh-maya*. The phase of increasing bondages in *maya* is known as the down-ward phase of *jiva*. This is involution.
2. If one undergoes certain spiritual practices and is able to please Guru/God and attract His grace, this very *Shakti* is aroused again from the base of the spine by Guru/God. In this case, the direction of *Shakti* is changed and it acts as the upward pushing force for the *jiva*. It slowly and steadily breaks all the bondages around *jiva* and finally liberates the *jiva* completely and makes it *Shiva*. This phase is the real evolutionary phase which leads to real freedom.
3. During the evolutionary phase, the *Shakti*, as the all-knowing Mother Herself, creates connections, scenes, situations, and patterns which are most deep-rooted in the nervous system of the mind of the chosen one in order that his *jiva* re-lives them, re-experiences them and transcends them finally. This is a far superior re-enaction of the past experiences than is done in psycho-analysis through the technique of free-associations. The *Shakti* Herself selects and utilises different persons and materials in the current situations to re-enact the past scenes so that an exact experience similar to the past experience is relived and transcended. The scenes and situations created by Her are most safe for the *sadhaka*. The persons are utilised for the sake of the *jiva* of the *sadhaka* who has already become the chosen child of the Lord and who has to rise up to the level of the Lord Himself.
4. Even those persons, who are made instruments by the *Shakti* for the final liberation of the *jiva* of the chosen one, have very strong spiritual

connections with the chosen one in their past births and they are also benefited to a very great extent in this entire process.

5. Lastly, once the *Shakti* is aroused, it is then that She acts with full and absolute freedom to liberate the *jiva*. The individual is absolutely helpless. His opinions and notions about certain happenings which emerge during this process in his life have absolutely no meaning for *Shakti*. Like everything else in the mind, they will also be washed off with the passage of time. The *sadhaka* must know for certain that whatever takes place or emerges in his life during the *Kundalini* process takes place due to the Will of the *Shakti*. Even the worst looking happenings normally not accepted by the society due to certain norms, are also planned by Her, and they are all in the benefit of the *sadhaka*. No value should be attached to social opinions during such phases. The *sadhaka* should try to surrender to the Will of *Kundalini*, the Supreme Mother, in this process and accept happily whatever emerges in his life as a gift of Goddess Mother entirely meant for his well-being.

Hammering and Pounding of the Deepest Sense Impressions

As already pointed out, we had planned to visit Kanyakumari before proceeding to Puttaparthi for a long stay there. On May 30, when we were at Kanyakumari, I got some communication about a *sadhaka* who was with us. This communication, being of negative character, shook me so completely that my whole nervous system got turned upside down in a moment. I was in great pain as the communication was also connected with the external form of *Shakti* which had become an object of infatuation for me. The pain was such as I had not experienced it hithertofore. I wanted to cry out of this pain, "Save me. I would die very soon". I closed my eyes in the same way and concentrated at *Trikuti* to pray to my Guru. But instead of *Trikuti*, I got myself concentrated at *Brahma-randhra* and found Sri Sai Baba of Shirdi sitting there and consoling me. Soon I found myself in a happy frame of mind. I also immediately got identified with Baba and felt myself to be Baba! All illusions due to attachment and hatred vanished. I clearly found that all objects, including the object of infatuation, were created out of the Will of *Shakti*. They constituted nothing but illusion, and were simply created by the Divine will to make me pass through certain experiences of most infantile nature. I was indeed very happy at the realisation. A sense of great freedom and detachment gripped me. I breathed solace. 'Oh my Master !', I thus remembered my Guru and uttered, "You alone could bring me back from such a dark mood".

However, the experience of communication, the experience of pain and then of solace was not the end of the matter. They indeed proved to be the beginning of a further fearful drama in my psychic evolution. The communication created in my whole psychic energy an alternate wave of hate and love of most infantile and uncontrollable nature for the object of infatuation. I found clearly that this energy flowed with great force alternately in the two main nerves of *raga* and *dwesha* around which the entire personality of the individual is shaped. The severity and ferocity of these waves was increasing with the passage of time. A stage had almost come when the waves ravaged my mental organisation most savagely and I often wept in their unbreakable grip. I had

absolutely no control on those waves which rose and fell like the waves in a mighty ocean near the shore on a moon-lit night. I knew and felt clearly that my *chitta*, the repository of deepest sense-impressions, both of this birth and past births, was being pounded and hammered very ruthlessly by these waves of *raga* and *dwesha*. The Divine purpose appeared to be to extricate me from the most infantile sense-impressions which possibly took place in relation to my mother, the first object of infatuation for the infant. I knew in some corner of my mind that in the backward journey towards the Source or the Lord, I was being made to relive and re-experience those waves so that I could transcend them finally and could merge into the Lord. I was indeed a helpless piece of wood lying on the chest of a roaring ocean being wafted forward and backward by fearful waves before reaching the bank of the ocean.

The pounding, the hammering and the most severe resultant pain can hardly be imagined by the readers. The object of my infatuation also received certain severe jolts. Considering the object to be real, I often gave certain severe snubbings and rejections to her to show my disapproval of some of her actions. They were indeed so severe in nature that any person of her age and immaturity could have broken at them. But I have no doubt in my mind that she was Divinely chosen for the whole drama and had been specially prepared by the Lord to undergo certain horrible experiences of suffering in this relationship and yet remain intact. Not only did she remain intact, but also progressed a lot on the spiritual plane in a short time due to all these experiences. I would narrate certain things below which would show that not only she was Divinely connected with me in this whole drama, but she was also able to evolve spiritually because of it.

One meaningful aspect of great importance in this whole drama was that she was internally attached to me with some kind of unbreakable bond due to reasons wholly known to the Lord. In normal life she seldom took any rejection easily. But her *jiva* was so thoroughly tagged to me in such mysterious way by the Lord that whenever I gave her any severe rejection, she automatically bowed to me under some wave in her mind, corrected her behaviour, and did not move away from me till I was reconciled and showed my acceptance for her. This happened a number of times during this period. She not only bore all these rejections but often served me like a good disciple. She also tried to improve herself in accordance with my directions although she was not always successful in it. The most notable points of her success were that she started doing *japa* and meditation regularly, started reading books on religion and spirituality and also made attempts to write papers on spiritual themes and read them successfully before certain gatherings of *sadhakas*.

One highly astonishing happening which appeared likely at that time but was confirmed later on by numerous incidents and observations was that some kind of an uncontrollable *Kundalini* process related to 'ups' and 'downs' which almost corresponded to my own inner process, had started in her also. She would get automatic waves, both of negative and positive character, in relation to me, thus creating a satisfying situation for me at one time and a highly irritating situation for me at another time. It was observed a number of times that if a negative wave started in her while sitting even at a distance of hundred yards away, a similar wave would start in me automatically no matter where I was sitting.

During the positive wave also the same thing happened. Was it the competitive dance of *Shiva* and *Shakti* or some kind of *tandava* dance in which the minds of both of us were getting consumed ruthlessly ? I may further point out that as I was reaching near the destination and becoming a little calm and quiet, she also felt the same feelings.

There was a still more important aspect which proved that the connection was entirely created by Divinity for reasons known to it only. In my inner vision I often found that alongwith Sri Sai Baba of Shirdi and the effulgent light, she was also present there invariably. I also often found in this inner vision that I and she were reaching Sri Sai Baba of Shirdi near the *Brahma-randhra* simultaneously. A number of such events were observed on the inner path. I would narrate three small events which I told to her parents and many *sadhakas* also. The first event took place at Puttaparthi itself. On June 18, 1980, I touched her at *Trikuti* before the commencement of an evening session of *japa* and meditation. She reported after the session that immediately after I touched her at *Trikuti*, she saw an effulgent red light with a *Shiva-Linga* in it. This was quite significant spiritually speaking and promised some kind of achievement in her spiritual life. The second event took place when we had returned to Delhi. On the night of July 7, 1980, I saw a dream. It was all light in the dream. Sri Sai Baba of Shirdi, myslf and she were sitting together in that light enjoying eternity and *anandam*. This confirmed numerous other events which were similar in nature and showed unmistakably that she and I were very close to Sri Sai Baba of Shirdi in our previous births. The third event was even more astonishing. In late August, one day, I was lying on my bed with closed eyes and a thick red-aura was spreading all around in my brain. This aura took her form. Then we both went upto *Brahma-randhra* to meet Sri Sai Baba of Shirdi. Baba put my head on one of His thighs and put her head on his other thigh and started caressing our heads in a most loving way. He was indeed our eternal Father and we were indeed His eternal children ! It was indeed the most beautiful and satisfying vision[5].

I have given certain spiritual principles of psycho-therapy in an earlier chapter for the consideration of psychiatrists and psycho-analysts. In the light of my latest experiences as given in this chapter, I would fur-

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[5]Although I scolded her during that period off and on, but at heart I did not dare to annoy her much or leave her, for, I had numerous experiences of *Shakti* in my life right from the beginning which had convinced me without any doubt that the whole universe was Her play and that She could do anything in the universe. It was in ninth class that I started the reading of *Durga-Saptshati*, a book in the praise of Goddess Mother, and soon got numerous experiences including many meaningful predictive dreams through Her.

In 1964, when I broke down completely, I found in a dream that I was in Her lap while She was sitting on a lion. But out of anger She took me into Her hands and threw me into the lap of my mother. I had to undergo untold suffering after that. It was in the later years of my psycho-analysis and meditation that She again appeared in my dream and told me that She had forgiven me and accepted me again with love.

In 1975, when my Third Eye opened, She again got activated due to Her immense mercy on me and I found that it was *Shakti* which was doing everything inside me in order to grant me liberation. Now in 1980 again, She must have appeared assuming the form of Kumari A, with some great benevolent purpose. Thus, I never dared to annoy her much lest something should again happen to me which created more suffering for me.

x Shelley: epipsychidion

ther suggest certain major points for practical psycho-therapy to them. These points may not merely relieve the suffering of an individual but may also help in the liberation of his *jiva*.

1. Whenever there is frustration and bitterness with the love-object, and pain comes because of rejected desires, the individual should tell himself that the love-object has to be left and renounced some day and not possessed or replaced by another love-object. In the very nature of things, the human body of the love-object has to go some day as that is not real. So, the imaginations of the person should revolve around leaving the object and living without it instead of clinging to it and possessing it by certain tricks and achievements, or trying to replace it with another object which would prove to be equally frustrating in the long run as that also is not real.

2. Whenever the rejection comes from the love-object, the person feels bitter and complains about it. He wants to hate and hurt the object to teach it a lesson which only means that he has not left his desires to possess the object. Or, he would indulge in certain actions and tricks either in bitterness or self-effacing exercise to possess the object. This is not the real method to get rid of the pain permanently in the most genuine way. The person should think over the whole matter in a calm way. He should thank the love-object genuinely and sincerely for giving him the rejection causing separation and pain, thus providing great chance to him to do deep thinking on the real nature of relationship and attachment. He should tell himself that the love-object has to go and leave him one day It is wilful renunciation and not the possession of the object which will provide him real happiness and freedom.

3. In case of jealousy and bitterness which generally come when the love-object attends to some other persons, one should tell oneself that the love-object (mother object) is born for this purpose that it has also to give love to others. That is quite natural and let it go to others. Even a wife or a beloved in later life can do that and one should always be in a frame of mind to accept this logic and should be further ready to emotionally renounce the object and detach oneself from the object. The psycho-analytical idea to compete with others to possess the object would only end up in more pain in the ultimate analysis although it may give some initial satisfaction because of success. The reason is that in the ultimate analysis, the object has to be left and not clung to.

4. In case of severe suspicion and doubt, one has a tendency to ask the love-object again and again as to what the love-object did with the other person (the mother object did with the other siblings). The person can tell himself that there is no need to ask this from the love-object. He should accept the worst, that is, the love-object (the mother) naturally goes to other siblings for giving them love and milk. The present love-object could also do it. The person should mentally leave the love-object and should not feel disturbed because of suspicion.

5. The person should do *manana* on the ultimate nature of his own reality. He should try to dissociate himself from the concept that he is the body. He should rise above the body consciousness and also discard the tendency which claims things as mine. This is the last step and a difficult one. It means that he should understand himself to be the formless consciousness and not the body which has a name and a form, date of birth, title and status, and so on. Once he sees it clearly, he will also pierce the illusion of the physical reality of others. They are also

not names and forms, titles and professions. It will all become ONE where there will be no suffering.

These are certain important things which need to be stated not only for a person who is passing through the *Kundalini* process but also for those who are passing through great mental suffering due to the loss of a love-object.

The *Kundalini* process represents a backward journey towards God. As the object of infatuation was the first to create a barrier between the *jiva* and God on the forward journey towards ignorance and bondage, a similar object of infatuation will appear in the backward journey towards God in the last before the final liberation takes place and the *jiva* claims itself to be *Shiva*. The object of infatuation has to re-emerge so that the *jiva* re-lives the most original infantile experiences. These experiences generally relate to breast-sucking, intense attachment, emotional dependence, irrational and confusing fears, insecurity, and the like. The Goddess Mother Herself performs that function to make the *jiva* ultimately free by assuming the form of some outside object and making the *jiva* re-live and re-experience the entire set of infantile experiences. While passing through these experiences the *jiva* is entirely controlled by the Lord and *Kundalini*.

During the *Kundalini* process, specially during this phase, even very wrong actions may take place in the *sadhakas*. However, they will not be binding actions for the *sadhaka*. They are only compulsive actions which take place because of the past binding desires. After the process of re-experiencing those desires and actions, evolution towards liberation takes place automatically by breaking the old formations. It is an important point and should be understood clearly. In normal worldly people, it is 'involution' which takes place after the fulfilment of the desire and doing the action. It represents *jiva's* forward journey in *maya*. On the other hand, *Kundalini* process represents the backward journey of the *jiva* towards its source, that is, God. There are numerous materials, such as, desires, ideas, experiences, and *karmas* which the *jiva* carries on it as a burden during the forward journey or its so-called process of growth and development in *maya*. During its backward journey it has a tendency to shake off those materials by indulging in certain similar actions which it did while in the process of carrying those materials in the forward journey. Thus, it is quite possible that a person in whom the *Kundalini* is activated may be found occasionally indulging in wrong actions like others. But there will always be a hundred per cent qualitative difference in his actions as they would take him only towards liberation and not towards bondage!

It would not be out of place here to clarify one more basic concept of Hindu spiritual thought. This relates to the idea of *papa* (sin) and *puniya* (good action). These two ideas have been very much prevalent in the Hindu society for long. The concept of *papa* tends to create a great feeling of wrongness and guilt in many people which causes a lot of suffering to them. The very idea of *papa* need not create suffering. Rather, we should try to understand the whole import of this idea. Any desire, experience, *vasana*, thought or action which binds the *jiva* in *maya* is a sin as it causes suffering to the *jiva* at some future date. The desires and actions in the sensual world tend to bind the *jiva*. They are not appreciated in this spiritual thought for obvious reasons. Thus, they are described as *papa*. But the sensual actions done in accordance with the *dharma*

are not described as *papa* because they do not bind the man as much as the actions done otherwise. To clarify it, it may be stated that to indulge in sensual pleasure with one's own wife will not be considered *papa*. But to have extra-marital relations will be considered as *papa*.

On the other hand, any action (like meditation, *japa*, *namasmarna*, etc.) done, or any desire (like the desire of meeting God or serving humanity or great saints) fulfilled which tends to liberate the *jiva* and take it on the upward path is described as *puniya*. During the *Kundalini* process, even the worst action is *puniya* and not *papa*, as it takes place on the path of backward journey in order to liberate the *jiva* and not to bind it.

The Guru's Grace

Most of the experiences and the accompanying psychological and spiritual understanding which have been narrated in the foregoing pages took place while we were at Puttaparthi. It was clear to me that the pain and suffering which I had to undergo due to the great demolition-operation during this period, could not have been borne by me had I lived at Delhi. It was my Guru's love which had pulled me there in order to make me live in an atmosphere of peace and calmness so that I could pass this time in a better way. Demolition of certain portions of my mind was perhaps the main objective of my going there and I can say that, because of His mercy, it was achieved without very heavy cost.

I had also taken my books on Psycho-analysis and Meditation to Puttaparthi. Bhagwan Baba noticed them two or three times but did not take them. Once He conveyed to me through a gesture of the fingers of His hand (which were pointed towards my books) and the face (where some movements of the lips took place), that I should wait for some time more.

I may also write about a significant dream which I saw at Puttaparthi before leaving for Delhi. On July 1, 1980, I was a little disturbed. This was largely due to the fact that I had lived there for about a month and yet Baba had not called me for any conversation, while certain other people were called on the very first day they reached there. As I slept at night, I was engulfed in light in a dream. Then I saw Baba also. Soon I found that there was a magnificent path of light. Baba and I were going hand in hand on that path.[6] He asked me, "Do you still feel disturbed if I do not call you for interview ? Tell me what I have given to you and what I have given to others !" I was speechless in the dream itself, for I knew that I had been granted whatever could be described as best in the field of spirituality. Baba also indicated to me in the dream that I should wait for some time more about my books.

We started on our journey back to Delhi on July 3, 1980. After coming to Delhi also my internal state of ups and downs remained very volatile and disturbing for a few weeks. However, after September, it got subsided to a great extent. From October 10 to October 20, I took about 20 *sadhakas* to Rishikesh for a meditation camp. It had almost

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[6]This path is the inner path of light and indeed Baba was taking me upward on this path holding me firmly. I have made a mention of this experience a number of times in the foregoing chapters.

become a compulsion for me to hold these camps. I may also point out here that I often acted as a possessed man after the arousal of *Kundalini* in 1975, especially during these camps, who had absolutely no personal opinions or motivation about anything. Because of this phenomenon of being possessed, I also felt myself beyond all social laws in my actions. I seldom bothered about the social opinions about me.

CHAPTER-XII

Back To Freedom And Stability

(Experiences from October 1980 to July 1981)

The crippling experiences from April 1980 to October 1980 represented another horrible phase in my evolutionary process. In its aweful psychic manifestations, it was, more or less, comparable to the state in which I entered in March 1975 and continued upto November 1975. During this later phase also, I returned from the brink of death and insanity again and again. The only difference this time was that there was less fear and I knew in the heart of my hearts that it was a process of demolition of my mind and thus would only help me in ultimately realising the state of *advaita*, the state of complete bliss and stability. It may be pointed out that the *Kundalini* process is a very heightened state of automatic meditation, and represents a fast backward journey of the *jiva* in the mind towards its source, that is, God. Certain most infantile experiences emerge automatically during this process so that the past of this birth and of previous births is re-lived and re-experienced, and then transcended. The adult world is likely to misunderstand some of the actions of the *sadhaka* passing through *Kundalini* experiences and may even pass negative judgements about him for some of his infantile actions. But it may be remembered that a person whose Third Eye has got opened through the mercy of the Guru and in whom the *Kundalini* has got activated cannot fall from the path of yoga. This yoga is the yoga of the grace of *Shiva*. *Maya* is not more powerful than *Shiva*. Once *Shiva* takes hold of the *jiva*, the *jiva* would not fall at all! The negative actions of the *sadhaka* passing through the *Kundalini* process are very distinct from the similar negative actions of an ordinary worldly person. In the latter case, the negative actions lead to involution and strengthen the cage around *jiva*. But in the case of a *Kundalini sadhaka*, such actions re-emerge in the backward evolutionary journey of the *jiva*, which represents nothing but a demolition-phase of the cage. They are short-lived and vanish after some time leaving the consciousness more free and pure. In short, there is certainty in this yoga of reaching the final stage of 'self'.

During this phase from April 1980 to October 1980, I came across another experience which is indeed very important for researchers who value such tools as questionnaires and opinionnaires etc., to probe certain psychic phenomena. Most of the opinions of adults have their roots in the earliest emotional experiences with a love-object and the other persons who form triangles and groups alongwith the love-object. Such opinions about other persons as irresponsible, selfish, cheat, ungrateful insincere, corrupt, cunning etc., often result from that infantile emotional state and continue to stick to the consciousness of a person and determine his adult behaviour. I have no doubt in my mind that all opinions are a part of bondage which simply means a conditioned consciousness. It is indeed a conditioned, bound and unliberated *jiva* which sees other persons through ideas, opinions and judgements.

I would also state another understanding formed on the basis of these experiences at this place. Many ideas of morality, no doubt, flow from spirituality. For example, when one completely transcends the mind and reaches a stage where there is no jealousy, lust or anger, some of the moral ideas concerning 'right' and 'wrong' come automatically to a person. In fact, such ideas of morality and numerous values are caught automatically by those who come into contact with a spiritually realised person. That morality is conducive to spiritual evolution and goodness. But what I found during these experiences was that some of the moral ideas originate in emotionally disturbing situations in infancy and are compulsively preached by certain persons in their adult life to keep their own emotional interests safe. For example, the virtues of faithfulness, goodness, sincerity etc., may be taught by a person to his wife to possess her exclusively ! Similarly, the ideas of devotion, dedication and honesty may again be taught by that person to his wife in order that the object of love, on which he is dependent, may not desert him. Thus, morality is rooted both in spirituality and emotional self-interest of its preachers.

By the time we went to Rishikesh for a meditation camp in October 1980, the ferocious process of inner demolition had become a little stable and my suffering had lessened to some extent, although occasional disturbances of severe nature did take place. There were about twenty persons in the camp. I felt that this was a good number in view of the great resistances which operate in the minds of the people in modern times towards the spiritual path on the one hand and attachment for money and other possessions on the other. The camp was a success even from purely spiritual point of view. One woman *sadhaka* experienced the state of complete absorption and *samadhi* quite often. Another *sadhaka* experienced the arousal of *Kundalini* which produced both happiness and fear in him.

After returning from the Rishikesh camp, that is, on 22.10.1980, I realised another mystery of the power of the Guru in relation to mind and its transformation. I had known through psycho-analysis that complete transformation of mind is impossible. Even changing and dropping of certain mental habits connected with fundamental *doshas* (faults) like jealousy, anger, greed, etc., is very difficult, if not impossible. Now, I felt clearly from my experiences that the capability of the Guru is infinitely more superior in this respect and the complete change of mind is quite possible through His mercy. The whole phenomenon takes place as follows. Once the Guru grants His grace to an individual, He simply holds the *jiva* inside and keeps on giving upward push to it every now and then with His *Shakti* thus breaking even the most vicious tentacles of mind around it. The mind, with all the egoistic formations based on the 'desires-ideas-achievements-ignorance' axis tends to give the *jiva* a downward push again and again so that the *jiva* wanders in its old grooves and formations. This conflict between upward and downward push goes on for a very long time like the battle of Arjuna with *Kaurvas*. Each 'downward-push-experience' brings to the notice of the *jiva* the fact that it gives pain and suffering. The thought automatically occurs to it again and again that the old formations, old attachments and old habits have to be dropped and left. The visible things and men, both in the mind as well as outside, are vanishable and hence are to be left. Thus the whole process of arguing with one's self about *maya* and habits related to it automatically change in a *sadhaka* passing through the *Kundalini* process. This ultimately grants full liberation. The psycho-analytical approach to

lessen the guilt of an individual by making him emotionally accept all the habits, actions and materials, as natural and right, does not work at all in the *Kundalini* process. No auto-suggestive therapy to adjust with mental habits works here. It would be worth to point out here that this process would go on till the whole old *chitta*, a repository of all past sense-impressions, is broken completely from the roots and the *jiva* itself becomes *Deva*. The 'bondage' with the name and form of the Guru would also vanish after all the bondages are broken and dissolved. It is only then that one rests in the formless God, or the Holy Spirit pervading the entire Cosmos.

The most basic mistake in understanding of human reality is committed by man during his infancy. He feels so much dependent on the mother for love, security and hunger-fulfilment that he wants to possess her. Whenever he feels rejection, he goes into aggression and tantrums to possess her through a different technique. When the mother gives attention to another child, he again goes into jealousy and aggression either against mother or the other child to gain the same thing, that is, the mother. His later tricks to compete and become superior to other children are also meant for the same purpose, that is, to possess the love-object by impressing it by his superiority. Thus his arguments at the mental level and his actions always work in the direction of "possessing, holding, capturing and clinging" to something which he has to leave some day because of the unstable nature of the object.

Had he been a little wise, then instead of feeling hate at rejection, he could thank the mother for rejecting him and could feel that as the mother (the love-object) has to be left and renounced some day, then why not utilise that opportunity and renounce her there and then at the mental level and feel free and happy ? Had he known this art of arguing with himself and acting in the direction of 'leaving, dropping, renouncing and detaching', he could not come to grief. That reversal of his thinking style could indeed put him on a path of detachment from men and material and provide him with a sense of liberation. This can be practised even now by all grown-up persons, provided they understand the logic behind it. When a person suffers from desertion and separation from the love-object,[1] he should not make frantic efforts to recapture it and repossess it. He should welcome the great opportunity and argue that the object has to go some day. It is good that it has gone. This kind of thinking would help him. The dividends after some practice would indeed be handsome.

My thinking in this way was opening new vistas of understanding for me in ralation to the backward journey for spiritual evolution. It was providing me with a clear meaning of the words 'independence' and 'freedom'.

Two Dreams

During the end of October and beginning of November, I saw two meaningful dreams. In the October end, I saw in the dream that thousands of people were sitting at some place. I was going there with some *sadhakas* to hold a session of meditation. I was wearing white dress. The surprising part of it was that I was witnessing myself very clearly

[1]Loss of beloved (wife, spouse, son, mother or even money or status) to which one clings firmly.

and my hair resembled exactly those of Bhagwan Sri Sathya Sai Baba[2]. Someone also remarked in the group of *sadhakas*, "He is also now becoming Baba". The dream was indicative of my future work. It also indicated that I and my Guru were going to be one, the ultimate result of *Kundalini* process and opening of Third Eye.

The second dream was seen on the night of November 4. I saw that I had gone to Puttaparthi and was staying there in a big room. Baba was about to come for a round among the devotees for giving *darshan*. I did not go outside for his *darshan*. However, I found many people came to my room and held a *bhajan* there. I also sat in that *bhajan*. We soon saw that Baba came there in the *bhajan* instead of going for a round among the people. He blessed one of the devotees sitting in the *bhajan* profusely. Then He looked at me meaningfully and continuously for about two minutes. Then He stood up from His chair and started walking. I accompanied Him. He asked, "What do you say ?" I said, "Those books you have not seen". He said with a fine gesture of the hand, "O.K. Bring those books, I will see them". But then I realised that the books were lying at Delhi and I had not brought them to Puttaparthi. I said so to Baba. He said, "When you come next time, bring those books. I will see them".

I felt in the morning that I should complete certain further chapters of the present book depicting the evolutionary experiences upto this period and take the books to Baba when I go to Him next. Thus, I immediately started on the work of getting the next two chapters typed. I may point it out here that I had become a bit lazy in my work on this volume during those days. Now I immediately became active. I completed the drafting of the two chapters in ten days. Baba, I knew from numerous past experiences, has His own ways to take the work from His devotees. This was only one way.

On the night of November 11, 1980, I had another evolutionary experience while lying on my bed at night, I saw numerous faces of many human beings in my mind with closed eyes. I immediately recognised the falsehood of their names, forms and relationships. But I also felt immediately that my Guru Sri Sai Baba of Shirdi was sitting in the *Trikuti* of each one of them. I immediately imagined elephants, donkeys, dogs, ants and birds. I found that the same Baba was sitting in every one. I found the ONE everywhere and felt great waves of happiness running into me. Was I reaching the state of *advaita* and final *samadhi* with equal vision towards all ? It was not a question. It looked to be the answer. I was drinking the bliss and joy which cannot be described in words.

After a week I found that I might have to undertake a long tour in connection with some office work in the middle of December. During this tour I was also required to visit Bangalore. I was very happy and saw the hand of my Guru in this entire planning, as it would be very easy for me to go to Whitefield or Puttaparthi from Bangalore to have His *darshan*. Naturally, the final typing of the two chapters and the corrections in them were done hurriedly. I left on this long tour on December 16, 1980, alongwith a colleague of mine.

On the first lap of the tour, I visited Goa. A wonderful new ex-

[2]This resemblance in hair-style was seen not only by me but by my sister and many other *sadhakas* also.

perience took place on 20.12.1980. I found that the I-sense (*jiva*) in me was sticking to the *Brahma-randhra* and seeing the world—its people, its animals and other things—through the *Brahma-randhra* and not through the physical eyes. When I saw through the *Brahma-randhra*, I saw only ONE in all the multiplicity and duality outside. The most strange thing was that there was absolutely no trace of disturbance or anxiety or fear in me in this kind of seeing. Rather it was a very calm and quiet affair with an unshakable stability. The experience, like all other evolutionary experiences in the past, vanished after some time. But I was sure in my mind that it would re-emerge at a much higher level at some future date.

At the Feet of the Guru

From Goa, we went to Mysore and from Mysore, we went to Bangalore. From Bangalore we went to Vrindavanam (Whitefield) on January 4, 1980. Bhagwan Baba came to Vrindavanam on January 5. On the morning of January 6, I went to the ashram for Baba's *darshan*. I also took the books with me as He had given an indication to me in one of the dreams that 'He would see the books'. He came to me and with the same gesture of the hand which I saw in the dream a few months back, He said, "I will see, I will see..." and went away. He did not take the books but conveyed to me in no uncertain terms that He knew all about the books and it was He who conveyed to me in the dream to keep the work up-to-date. The most amazing thing about the mode of conveying this message to me was that it was almost whispered to me alone so that none other could listen it. In fact, it was not possible for anyone else to understand what Baba had told me and what did it mean. It was obvious to me that the relationship of Baba was highly individualised with each one of the devotees. The individual alone could understand what He wanted and what had been conveyed to him by the Lord. He alone felt that the purpose for which he was called had been fulfilled completely and that too in a moment! This often helped not only in clarifying the omniscient and omnipotent nature of the *Avatara* but also how the *Avatara* could utilise different human bodies to take different kinds of work.

Another worth mentioning aspect of my visit to Vrindavanam was that I had brought a gown for Baba. I may point out in this context that about two years back, I had visited Vrindavanam. On one fine morning it was a little cold there. I put on my woollen clothes on that day while going for His *darshan*. The idea immediately crossed my mind that Baba, my Guru, who gave me everything, must also be feeling this cold! On that very moment I thought of presenting Him a woollen gown. This time I had taken that gown also with me. On this morning Baba only saw it but did not say anything.

During the evening *darshan*, I did not take the books with me. I only took this *kurta* or gown with me. When Baba came near me, I extended this gown towards Him and said beseechingly, "Baba it is a *kurta*...". Baba resounded back, like a child of pure consciousness, "*kurta*...", and went away without taking it. Next morning I again took the *kurta* with me. When Baba came near me I said, "Baba, it is a *kurta* for you. Kindly accept it". Baba said, "Yes! Yes!! Yes!!!" and went away without taking it.

I was a bit confused and frustrated. While I felt happy that He had conveyed his acceptance of the *kurta* by saying 'yes', I was also a bit frustrated

that He did not take it. I came back to my room and lay on my bed in order to relax. Immediately I got stuck to the *Brahm:-randhra*. I found Sri Sai Baba of Shirdi sitting there in the same torn shirt. In a fit of ecstasy, I took off his old *kurta* and put on Him this new woollen *kurta*. A strange thing happened. Now I found Sri Sai Baba sitting at *Brahma-randhra* in that red woollen *kurta*. Was it that Baba had accepted the *kurta* in His previous form ? Did He want to convey to me that in His Shirdi form people did not care for Him at all and He had to wear that torn *kurta* ? Tears of repentence flowed down my cheeks. He was my Guru in His last form. I never thought of giving anything to His last form. And inspite of all this indifference on my part, He had given me the most prized thing of my life. More and more tears flowed down my cheeks as more of such thoughts came to me. I told Sri Sathya Sai Baba in my imaginations, "Kindly accept this *kurta* here. As soon as I go to Shirdi, I will take some woollen shawl or *kurta*". While returning to Delhi, I left this *kurta* with a student of Sri Sathya Sai College in order that it may be given to Baba. Baba accepted it when it was presented to Him after a few days by that student.

Conversion of Human Barriers into Light

Incorporated human faces in our minds and our relationships of love, hate and jealousy with them, are the thickest barriers which bind the *jiva* and block its passage to liberation. These very faces are responsible for thousands of ideas, desires, *sankalpas* and *vikalpas*, which rise in the mind and, in fact, which constitute the mind. Now I found that they were getting thinner and thinner. The most heartening development which took place on January 20, 1981, in this regard was that whenever any human face appeared inside my mind, I could not dwell on it even for a moment. It would instantly dissolve into light, and I found to my great amazement that it was all light and not a human face. I was in an ecstatic mood at this new development. All this is *Brahma*, that is, Light. I had heard this. Now it appeared to me on the basis of my above experience that this is the ultimate reality. The main result of this vision was that the waves of hatred, jealousy and violence, which used to rise compulsively in me, became very weak. Even if they tended to rise, I was able to convert them into light.

During this period, I also noticed very positively that my attitudes and ideas of pre-breakdown period, when I had no idea of psycho-analysis, had returned to me automatically. Now, I felt the same moral passion and preached the same path of goodness and religion to the people. I talked in the same idealistic and perfectionist way which my psycho-analyst had called wrong and tried to correct in me in order to make me more adjustable in the society. Now I realised that the psycho-analytical understandings, and incorporation of new ideas through it, was not only false but it also tended to lower the level of my consciousness. I may point out here that according to yogic philosophy which emerges from inner realisation, there are seven *chakras* in the backbone. They, in fact, represent the seven levels or states of consciousness. The lowest *chakra* is the *muladhara* which is situated at the base of the spine and represents the element of earth. It is the most gross *chakra*. If a person dwells in this *chakra*, that is, if his thoughts and ideas generally remain in the most earthly and materialistic aspects of life, he has a different level of consciousness. He may indeed act as an enemy of all higher thought and may be against all religion ! Then, there are other *chakras* in ascending

order becoming less and less gross. If a person dwells in higher and higher *chakras*, he may have a very different level of consciousness. He may indeed rise to a state of pure consciousness or *atma*. It will be good to quote Sri Sathya Sai Baba in this regard. Baba says, '‘You know there are five elements or *Bhutas* which constitute by their permutations and combinations the world, called *Pra-Pancham*, the 'Five constituted'. *Prithvi* or the Earth element has 5 qualities, the maximum and so, it is the grossest. It has its own special characteristic of *Gandha* as well as the characteristics of the other four namely, *Sparsa*, *Rasa*, *Rupa*, and *Sabda*. The next one, *Jala*, the Water element, has only four; its own special one *Rasa*—and *Sparsa*, *Rupa* and *Sabda*. So, it is subtler than the Earth element. *Agni* is subtler still, because apart from its special characteristic of *Rupa*, it has only two others, *Sabda* and *Sparsa*. *Vayu*, the Air element, has *Sparsa* as its special quality and one more quality, *Sabda*. Finally, the lightest and subtlest of all the five, *Akasa*—the Sky element, has only one characteristic, its own, namely, *Sabda*. Now, God is subtler than even *Akasa* and so He is all-pervading, even more than ether or anything more pervasive than that."[3] The ideas incorporated through psycho-analysis tend to take us to the lowest two *chakras*, that is, the earth *chakra* and the water *chakra* which are the two most gross *chakras* and if our consciousness revolves in them then it becomes the most bound. It is true that these two *chakras*, being the most gross, represent most of the working of *maya* and if the consciousness of an individual remains in these two *chakras*, he may always look to be in sharp touch with the outside world. And as all his calculations would be in relation to the outside material world, he may be highly successful in worldly affairs of money and flesh. But then he is always away from higher states of consciousness and is definitely not in a position to realise the Lord.

Thus, a very pertinent point of difference between psycho-analysis and meditation or the *Kundalini* process is that while psycho-analysis makes the person outward-minded or externalises his consciousness and makes him *maya-mukhi* by bringing down his level of consciousness in lower *chakras* of gross nature, meditation or *Kundalini* process makes him *Guru-mukhi* by taking up his level of consciousness in higher *chakars* of very subtle nature. This makes all the difference in the ideas of individuals. We can say in brief that the aim of psycho-analysis is to turn the face of the person towards the external world and make him consider it as the reality[4], while the aim of meditation is to turn the face of the person within and make him consider the mind as *mithya* and transcend it by becoming its witness in order to see the reality of *atma* or God.

The change in my ideas and opinions had again come precisely because of the *Kundalini* process. Now I was again pushed up to higher *chakras*, and I had attained a different state of consciousness of more subtle elements. I can say that moral passions and eternal values are the automatic outcome of a higher state of consciousness. Since Marxism

[3] *Sathya Sai Speaks*, Volume-III, (New Delhi : Gulab Bhavan, Sri Sathya Sai Education & Publication Foundations, 1975), p. 228.

[4] I feel on the basis of my personal experiences that although psycho-analysis aims at making the person more adjustable in the external world of men and material, yet it has a tendency to make the man introvert and highly introspective. The psycho-analytcal training can help in taking the person to meditational state quite easily unless there are strong resistances towards meditation and religion, formed in the mind due to the philosophy of psycho-analysis.

and psycho-analysis tend to bring the level of consciousness of an individual to the lowest *chakras*, he will never be able to appreciate the ideas of morality and higher values clearly. In fact, he may try to condemn all those living at a state of higher and subtle consciousness as revivalists and fundamentalists. It is again on the basis of this understanding that we should appreciate the meaning of *Guru-kripa* or God's grace. Guru/God lives at the sixth and the seventh *chakras*, the most subtle and high. Guru, out of mercy, binds the *jiva* dwelling in lower *chakras* with Himself, and then slowly and steadily, through His *Shakti*, that is, *Kundalini*, breaks the walls of the cage around *jiva*, and takes it from lower to higher *chakras* till it merges completely into Guru or pure consciousness at the highest *chakra* ! It is at this stage that the *jiva* also becomes God/Guru and says, "That I am". Mercy of the Guru is boundless and those who experience it sing nothing but the praise of the Guru.

During this period, I was also able to notice certain other comparisons between psycho-analysis and meditation which may be very meaningful for the psycho-analysts who perhaps consider that psycho-analysis is a final word in wisdom.

I used to have a great 'fear of involvement' before I went in for psycho-analysis. This was brought to my notice again and again by my psycho-analyst. It was a constant fear for me to entangle myself with men or material in the world. The idea of sex-indulgence was also fearful for the same reason. Now I could see that if someone had done considerable *sadhana* in the previous births and his consciousness had already risen to higher and subtler planes of existence, he would always have this fear of involvement because unconsciously he knows that involvement means bringing down the consciousness to lower *chakras* of gross world which would mean a fall ! This fall takes us away from the goal of the consciousness, that is, God, and as such, is quite fearful. Even the perfectionist attitudes are quite genuine when the consciousness has risen to more subtle levels and is reaching near its goal, that is God, who is the most perfect Reality in the Cosmos. But even these absolutist and perfectionist attitudes are considered as a sign of disease in pyscho-analysis because of its limitation of understanding the entire reality. I was also able to understand why the attitudes of religion and psycho-analysis towards sex have always remained so diametrically opposed. Religion, in the ultimate analysis, does not accept sex and even opposes it. The reason is that sex, because of its very nature of involvement with another person, brings down the level of consciousness to the most gross-level. It binds the *jiva* as nothing else does. It develops a tendency in the *jiva* to revolve in human barriers from which it finds no escape later on. The cage of deep bondages which sexual relationships generally enact in the mind is very strong and it becomes the greatest hurdle to reach higher levels of consciousness or the stage of spiritual liberation. No wonder, sex is often considered to be *papa* (sin) in religious thought. Thus, all sexual indulgence, which is not according to *dharma*, is decried in religion.

Similarly, I found that many other findings of psycho-analysis which appealed to me at one time and appeared to be widely applicable on human society also proved to be wrong during the course of my spiritual evolution. The reason was that the theory of reality accepted in psycho-analysis is basically false. It considers human body, and its needs and desires, as the central truth ! On the other hand, it considers spirit, God

and other spiritual ideas and relationships as delusions ! No wonder, it flounders and does not provide a goal to human search.

It would be very pertinent to point it out here that a *Kundalini* yogi, or a person in whom the *Kundalini* has been activated by the Guru, remains partly in the world to do *lok-sangharsha* and partly in the Lord for perfect bliss and peace. It would be more correct to say that he goes into these two states alternately. He, in fact, often appears a mixture of the higher consciousness of the level of *Shiva* and the lower consciousness of the level of an ordinary man. He is, in fact, a yogi of God's grace. He lives in the higher consciousness at *Trikuti* or *Brahma-randhra* by the grace of the Guru and enjoys perfect peace. He also travels down in worldly involvements off and on where he experiences the world in all its aspects, including sex and anger like an ordinary human being. At least, upto this level of evolution, I found that this was my position. My talk with some of the *Kundalini* saints confirmed that this was the position with most of them. In fact, I would go a step further and say that in *Shaivism* or the yogic path of *Shiva* and *Shakti*, the desire of sexual-love and *moksha* can be fulfilled side by side without any contradiction. That is why it is said that *Kundalini* yoga provides both *mukti* and *bhukti*, that is, liberation as well as worldly enjoyment. However, in such a state, the yogi generally achieves only the *savikalpa samadhi* and not the *nirvikalpa samadhi*, which is indeed a higher state of *samadhi*.

I have mentioned in the past chapters that I used to see not only a deep red-light which filled my entire inner being but also a red-staff which started from the base of the spine, and slowly and steadily reached the *Brahma-randhra*. But now I seldom noticed any red-staff or its further formation. Even I found that the thick blood-red aura which used to fill my whole inner being, especially the upper portion of *Trikuti* towards *Brahma-randhra*, was also not that thick ! In fact, very often, I did not find it at all ! However, two other phenomena appeared in their place. One was that with closed eyes and concentration at the *Trikuti*, I often found a slit or a thin crescent like opening at the *Trikuti*. This slit was always full of effulgent crimson light. It produced intermittent flashes which looked close to the phenomenon of sparking. Secondly, I often found a sharp point of light hovering near *Brahma-randhra*. I noticed that it was not firmly fixed at the *Brahma-randhra* although it appeared to be hovering very near it. I had some idea that its fixation at the *Brahma-randhra* could be the end of the journey and a state of permanent bliss. This conclusion was based on the fact that if at any moment, this point tended to get into a firm touch with *Brahma-randhra*, I tended to be almost completely stable and unshakable. Secondly, its hovering became greater if I wandered into more of human images which produced attachment or which produced hatred. On the basis of this increasing hovering of the point of light in my inner psychic system and of my outer day to day actions in society, I often concluded that there were still numerous formations of the cage in my mind which tended to create psychic waves of disturbance. Another thing which appeared very clear to me was that my Guru was sitting in the slit at the *Trikuti* and guiding this point of light (which perhaps was nothing but the *jiva*) towards the *Brahma-randhra*. A day would come when its hovering would stop and it would get unshakably fixed at the *Brahma-randhra*. At that moment the Guru at *Trikuti* and the formless Guru at *Brahma-randhra* would be completely joined.

An indication of it came to me in a dream on 19.2.1981. I saw the *Shakti* in the form of Kumari A. There was a big crowd of devotees. I was with her. But soon she went somewhere with the crowd leaving me alone. I could not locate her. Immediately I saw Sri Sai Baba of Shirdi. Some voice immediately indicated to me, "Now merge into Him and leave the *Shakti*".

The dream was highly symbolic and represented a rich inner spiritual meaning. It meant that in the ultimate stage of spiritual evolution, the *Shakti* also vanishes thus leaving the *jiva* in the complete company of *Shiva*. It may be pointed out once again that on the downward path of involution it is the *Shakti* which binds the *jiva* by assuming not only the forms of various objects like mother, wife, beloved, friends, etc., in *maya* but also by producing ideas and feelings of attachment and hatred towards them. Now, on the upward path of evolution also the same *Shakti* accompanies the *jiva* by reassuming not only various forms of attractive and repulsive human beings but also various ideas and feelings which help in liberation. In this form, it is known as the liberating force, or the *jnana Shakti*, or the *Chetna Shakti*, etc. It alone re-enacts and recreates all the past in order to see the *jiva* out of everything. Once the *jiva* is liberated from the entire gamut of binding forces and realises its oneness with *Shiva*, the *Shakti* vanishes, or it also merges into *Shiva*, so to say. The dream was an indirect indication of the shape of things to come in my evolutionary process.

Another indication of the same reality came to me on the night of February 24, 1981. While lying on my bed with a highly introverted vision, I found myself in a deeply significant state of bliss. I saw that a shining Sri Sai Baba of Shirdi was sitting at my *Trikuti*. I also saw that the same shining Sri Sai Baba of Shirdi was sitting in a smiling posture at my *Brahma-randhra*. Both the forms were connected with a string of light. I was further amazed to find that wherever I glanced in my whole inner being, the same form of Sri Sai Baba of Shirdi was sitting there. The foes and friends of the past all got changed into the form of Sri Sai Baba of Shirdi. The experience was highly elevating. It also indicated to me that henceforth the vision of the ONE would become firmer in my mind. But I also knew from my past process of evolution that this glimpse would take considerable time to get finally and firmly established. I also knew that numerous more meaningful experiences would also emerge before that state is achieved finally.

The Communication That Never Fails

Before I proceed further with the narration of my story of psycho-spiritual evolution, it would be interesting to narrate one event here, a reference to which has already been made in an earlier chapter. This relates to the family of one Mr. V., a *sadhaka*, who was initiated into meditation by me as early as 1976. He had three daughters and on the basis of one Divine communication I had told him that he would get a son. Although certain events of Divine character had already happened that confirmed that he would be blessed with a son, yet I occasionally got some anxiety that he would blame me in case he does not get a son! In fact, he told me that he would go in for the termination of pregnancy of his wife in case I was not absolutely sure about his getting a son! Thus the reason for occasional anxiety in me was obvious. This anxiety, as I knew in the heart of my hearts, was meaningless, because a Divine

communication is the only thing in the universe which cannot go wrong. The best of scientific findings can go wrong and have often been proved false in subsequent years but not such a Divine communication to one whose Third Eye has been opened by the Lord. The wife of Mr. V. was pregnant and the child was expected in January 1981. As I have already written, I had to remain on a tour from the middle of December 1980 to the middle of January 1981. Mr. V, was understandably a bit nervous when I left on this tour. I told him that he need not worry. But as I have written above, even I occasionally got some anxiety on this score! The Lord is, however, very merciful. Only a person who has experienced Him in such a direct fashion as it has been my good fortune to experience Him, can tell about His mercy. Whenever I got even a bit of anxiety on this score, I always got some Divine indication that I need not worry and there would definitely be a son! To ward off my similar anxiety, I was given a dream on the night of 25.12.1980 when I was in Goa. I found in the effulgent light that I took a day off from my tour and went to Delhi. As soon as I entered my flat, my nephew came and told me that he had come from the All India Institute of Medical Sciences and Mr. V. had got a son. I asked him, "Are you sure?" He said, "I am just coming from the hospital. He has got a son". Next morning, I narrated this dream to the colleague who was with me on this tour.

When I returned to Delhi on 16.1.1981, I gathered that the child was expected on any day now. One day, Mr. V. again came to me. He was in great anxiety about the outcome. This also put me into some anxiety. The Lord again gave me a dream. Someone was telling me in the dream that why should I worry? Mr. V. would definitely get a son. After a week, Mr. and Mrs. V. came to me in the morning to tell me that they were going to the All India Institute of Medical Sciences for the delivery of the child who was expected on any day now. They sought my blessings. I told Mrs. V. not to worry and everything would happen according to her wish.

It would be interesting to point out here one thing more. Mr. V. had given a silken *kurta* to me for my use. I had not worn it for the last six months or so in spite of his asking me to do so. I often told my Guru in a prayful mood that I would not wear it at all unless I was one hundred per cent sure that Mr. V. would get a son. On January 25, 1981 a strong wave rose in my mind at about 3 p. m., telling me that I should wear the *kurta*, as the child to be born was definitely and one hundred per cent a son! So I wore the *kurta* immediately. After about one hour Mr. V. came to me and finding me with that *kurta* on, felt extreme consolation. I told him the reason why I had worn that *kurta*.

Next day, Mr. V. came to me for tightening one of my *charpoys*. He was doing that work. I asked him a number of times to go to the hospital since his wife was there and the child was expected any moment. He did not go but continued to do the work side by side murmuring some devotional songs! After about half-an-hour, his two daughters came rushing to my flat with all broad smiles on their faces with the news, "*Bhaiya hua hai...Bhaiya hua hai...*", that is, a brother has been born

to them. This was quite satisfying for me and I thanked the Lord.[5] For Mr. V., it was perhaps one of the greatest moments of his life. It brought profuse and uncontrollable tears of happiness in his eyes for about half an hour. Next day, that is, on January 27, there was going to be a get-together for *japa* and *dhyana* in my flat. The sweets were distributed and the child was given a name which had already been communicated to me in a communication in November 1980 and which had been sealed into an envelop at that time. The mother and the sister of the child had signed on the sealed envelop and it was kept safe. The envelop was opened by one of the *sadhakas* and the contents about the name and future of the child were read. Thus, oh dear readers! I am telling you the glory of the Lord ! He is all merciful and fulfils even your worldly wishes if you surrender to Him in faith and humility and tread the path of righteousness and love !

All is Shakti

The spiritual evolution in me continued in the same fashion as before. Occasionlly, I felt a fear if the process had stopped in me ! But again some indications came that the process was continuing. Thus the evolution was taking place in me putting me into a higher and higher state of stability and peace. From March 20 to March 28, I often experienced the strange desire to leave my body as I often felt no connection with it. I also felt that the purpose of my body was complete. What would I do to stay in it for any longer ? The feelings were very distinct. They resembled the feelings which generally come when you go to a far off place from your family and stay there for some days and then start feeling a desire to leave that place and go back to your family. That is a feeling of homesickness. I also felt as if this body was a distant place and it was a temporary abode for me away from my permanent home, that is, the Lord. I often thought of leaving it without feeling any trace of anxiety. That goes to show that the fear of death had vanished from my mind.

In the process of my evolutionary journey, new experiences often took place and new insights often emerged. I would like to narrate one such experience during those days. On 30.3.1981, while going to bed at night, a new experience with a new insight took place. With closed eyes I saw my mind. Whatever thought, good or bad; whatever image of man or animal; came to my mind, I immediately said, "This is all *Shakti*, Goddess Mother !" Everything inside looked to be nothing else except *Shakti*. Similarly, everything in the outside world also appeared to be *Shakti*. It also appeared to me that even the *buddhi*, thoughts, ideas, and ego etc., were also nothing but *Shakti*. I alone was separate as a witness of all ! "All is Goddess Mother ! All is Goddess Mother !", I mentally uttered these sentences in a state of great bliss. These feelings of bliss

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[5]Numerous happenings, which transcend time and space, are indicated to the *sadhakas* on the spiritual path through the mercy of all-knowing *Shiva*. I would particularly mention a dream of a *sadhaka* which he saw in June 1980 while we were at Puttaparthi. He narrated it as follows.

"I saw Guruji (they used to call me Guruji) at some higher place. He was shining with white light. There were some other *sadhakas* also whom I could not recognise. But Mrs. V. was clearly recognisable among them. Guruji told me, 'I am Lord *Shiva*. I can create the whole universe. I have willed to create a son for Mrs. V. !' I asked, 'How can you create a son ?' Guruji replied, "*Shiva* can create the universe, what to talk of a son !"

The birth of a son to Mrs. V. was the fulfilment of the promise of Lord *Shiva*.

kept on increasing. 'There is no friend or foe. There is no attachment or hatred. There is nothing good or bad. There is no matter or mind. All is Goddess Mother and I am a witness of it. I am *Shiva* and all the rest is *Shakti*'. These feelings became very strong and I felt that everything in my mind was dissolving into *Shakti*. What a peace! What a relief!! It was indeed the state of ineffable joy.

I, in fact, touched the rock-bottom of spiritual evolution. All that is visible is *Shakti*. All this visible duality and multiplicity in the world is nothing but *Shakti* converted into matter. All the *chakras* inside, that is *muladhar* of earth, *swadhisthan* of water, etc., are nothing but the forms of *Shakti*. Millions of textures and patterns of things created by millions of various combinations and permutations in the world are nothing but the play of *Shakti*. Was the time drawing near for me when the *Shakti* would come at my command, I being as witness? I did not know it as yet and on the basis of my past experiences, I was not certain if this *anubhuti* or state of experiential realisation would stay with me or vanish.

I would like to point out a close although somewhat faulty parallel of this understanding from the psycho-therapy given in psycho-analysis. In that therapy also, whenever the patient recognises his jealousy or anger, etc., it is told to him that there is nothing wrong in those emotions. The only thing is that the patient should recognise them and be a witness to them. That is indeed a process of becoming a witness and recognising the various things of the mind as *Shakti*. The psycho-analysts should themselves try to understand more thoroughly the real basis of their philosophy! They are rooted in the *Shiva-Shakti* principle. In fact, I feel that the principle of witnessing every aspect of human mind as *Shakti* should be considered as a great principle of all kinds of psycho-therapy to patients so that their feelings of wrongness and guilt about many psycho-physical happenings in their life are removed.

God is Within

No body perhaps knew it in a more positive way that God is everywhere and also within, than my own self, and yet by sitting among some devotees who talked only on the physical level, I occasionally got deluded by their words and tried to feel and talk like them. However, the merciful Lord always corrected me whenever I tended to go wrong. There was some rumour among devotees that Baba, while going to Jaipur in connection with some educational work, would also come to Delhi on April 6, 1981. Some of the devotees acted as if they were awaiting His arrival eagerly. I also tended to act like them. However, Baba did not come. But to remind me once again about my eternal relationship with Him which transcended time and space, He came in my dream in the early morning on April 6, 1981. He was sitting in a chair and I was sitting near His feet. He caressed my head. Then He stood up. I also stood up. He embraced me and asked me to touch His feet which I did. The dream was an indication to me that He is always inside and I should not be deluded by some date and time when I can see Him!

On the next day, that is, on April 7, 1981, I had another good experience which foretold me of the growing peace and light in me. It was a day when some *sadhakas* used to come to my residence for *japa*, *namasmarna* and meditation. While I was speaking to them in the course of their meditation, I instantly went into a strange state. I found

myself all light. The limbs of my body, it appeared, were all made up of light. I also found that a *mukut* of brilliant light was also placed on my head which itself was made up of light. A most strange thing was that I found that it was not I but Lord Rama Who was sitting there on the seat. What a fantastic experience ! I may point it out here that we had just sung *Rama-nama* before this experience occurred. That showed to me two things. Firstly, that I was heading towards a state of *advaita*. Secondly, that not only all the Gods are within us but it is our own ultimate reality which represents all the forms of God.

On the night of April 8, 1981, the above experience became firmer. I went to bed and tried to close my eyes in the habitual inward looking mood. I found that in my entire inner being, either it was light or Rama. If any idea came to me, or any image of a friend or a foe came to my mind, it instantly got converted into light or Rama's form. The entire world inside got turned into light or Rama. It was the repetition of the same experience which took place a few days ago and in which everything got turned into *Shakti*. Now I felt that Light is Rama and Light is *Shakti*. Rama is *Shakti* and *Shakti* is Rama.

The experience was most satisfying. The duality and multiplicity in the world appeared to have melted. The names, forms, and titles of the individualised things also vanished. It was all light. There was ONE without a second. The vision became equal automatically. This was a fine experience of *advaita*, that is, it is all ONE.

Reversal of Logic

The spiritual evolution in me through the *Kundalini* process was going on quite fast. New insights and understandings essential on the path of spiritual evolution were emerging slowly and steadily but automatically. Whenever these insights and understandings emerged in me, I had always an unmistakable feeling that they were meant to counter the logic of both Marxism and Psycho-Analysis and tended to present through me something which could become, in times to come, a real guide for the people to think properly for stable, happy and peaceful life. The people can indeed lead more meaningful and stable life in this phenomenal world accompanied by constant change and shock through the spiritual logic and thinking.

On April 10, 1981, I found that the energy rose in me very fiercely and in a moment demolished and cleared many cobwebs in my psychic structure. The experience produced certain insights in me about human thinking.

The individualised consciousness after getting associated with the body becomes a victim of the delusion that it is a body ! Then it desires to possess, cling and grab numerous things including the mother-object, which become, in times to come, the base of the entire structure of the personality of man by closing the *Brahma-randhra*. The most horrible part of it is that in the process of grabbing and possessing the object, the individual consciousness, the *jiva*, gets grabbed and possessed itself and becomes a slave of the worst order. This *jiva* gets bound in the structure of nerves which, as a result of desiring and grabbing of objects, gets woven inside through the downward process of involution. Let us take a small example to explain it. A youngman of 20 years is free to move anywhere and go anywhere. He gets a fancy for a woman and tries to possess her and grab her. He succeeds. After a month, someone asks

him to go somewhere. He hesitates and refuses. Now, he is caught and has lost his freedom ! Now, he also feels insecure if he leaves his beloved ! Thus, in the process of "catching" he has been caught. In the process of grabbing, he has been grabbed. He has also lost his freedom and security ! This is a small example to illustrate the point. The whole process of grabbing and possessing through the process of desiring and achieving in the modern world is similar and is much more horrible ! It is a delusory process of gaining by which we lose automatically !!

The logic of a spiritualist about men and material, as I was able to understand it now through the mercy of Goddess Mother, is, "This is a temporary thing. This will definitely get destroyed some day and I will have to leave it. This has to go. Let me use it but not feel attached to it. Let me leave it willingly and consciously and feel free and happy ! If the object has gone by itself, or has been snatched away from me by someone else, let me thank God ! Let me feel that my burden has gone and my bondage has got broken because of His mercy. I should feel happy in each breath at this separation and so-called loss ! This loss is my real gain ! I am eternally alone, free and happy".

This indeed is the logic of all spiritualists. A spiritualist should look at his own body as something different from himself and say, "This body has to go some day. Why to worry about it ?" He should never call his body as 'I'.

People cling even to many immaterial things like certain social positions, such as, secretaryship of some association. They heap ignorance on themselves by constantly describing themselves as "secretary". These positions are mere delusions, but they grab them as the most-prized things in the world and stick to them like leeches and do not want to leave them. They should learn to leave them and renounce them willingly and happily. That is the way of spiritual evolution and also of earning peace and bliss. We are possessed in the process of possessing, we are caught in the process of catching ! And, in the entire process, we lose freedom, happiness and stability !

Process of Merger of Shakti and Shiva, Or Merging of Raga and Dwesha into Shiva

This sub-title may look a bit strange to the readers but it is very true as I have experienced it. I have already mentioned that a few days back I felt that each image, idea, thought, feeling and emotion was nothing but *Shakti*. Nothing was good or bad, but it was all *Shakti*. I also mentioned another experience that it was light everywhere and *Shakti* was Rama and Rama was *Shakti*. These experiences had underlined the fact that now I was very near the *Brahma-randhra* and my merger into eternity was only a matter of time. As I had not completely merged into *Shiva* as yet and was hovering near *Brahma-randhra*, certain experiences of my attachment (the *raga*) and hatred (the *dwesha*) often emerged.

I may point out that after the 'individualised-I' thinks itself to be the body and further considers the mother-object as its own, the gate to God is closed. The attachment with the mother and the accompanying desires create a major nerve-path from the *Brahma-randhra* downward which is known as the nerve-path of *raga*. Simultaneously, if there is rejection of the desires from the object of attachment, another nerve-path starts forming itself which is known as the nerve-path of *dwesha*. Around it

is woven all the emotional energy of hate, jealousy, anger, ill-will, etc. This is also formed downward from the *Brahma-randhra*. These two nerve-paths almost start from the *Brahma-randhra* downward and are responsible not only for what an individual is, but also blocking the path to God.

In the backward journey through meditation or the *Kundalini* process, a stage comes when the most infantile stage of these two nerve-paths becomes activated. The violent process goes on because the energy alternately rises in the two nerve-paths in order not only to take the *jiva* out of the two nerve-paths but also to get itself out of these two nerve-paths. My experiences with *Shakti* which appeared in the form of Kumari A., from April 1980 onward, represented that uncontrollable flow of energy in the two nerve-paths around which the most basic foundations of my personality existed. In the beginning, the pounding and hammering were most severe and unbearable, but with the passage of time, their severity had decreased. And now a stage had been reached when the waves had become very feeble. If the minutest idea of attachment came in my mind, I could immediately witness the minor activation of the *raga* nerve. Similarly, if the idea of hate or reaction came, I could immediately see the activation of the *dwesha* nerve. It was certain to me that I was hovering very near the gate to God, because, behind the minor activation of these two nerves, I could always see Sri Sai Baba of Shirdi sitting at the gate to God. I often felt that I had developed a contact with Him and felt immense peace, stability and fearlessness. But this cantact often proved to be fragile and short-lived as I often lost it and came back to my mental waves. But I had also the glimpse that it would become permanent soon. Thus I felt that the two nerve-paths of *raga* and *dwesha* would finish up in *Shiva* Himself.

Undoing and Unlearning

There are many people who wish to do something and learn something in order to realise God. But, from this backward journey of the *jiva* towards God, it was obvious to me that for God-realisation it was not necessary to learn or do something. Rather it was necessary to 'undo' and 'unlearn' all that had been done and learnt right from the beginning. This is an interesting and very meaningful aspect of evolution, and I would like to throw some more light on this whole issue for the benefit of the *sadhakas* who are engaged in meditation.

What is doing and learning in this context ? The *jiva* is light initially. It can say, "I am the light". It soon identifies itself with the body of flesh and bones and calls itself the body. This is the first learning. Then it learns to call the mother as mine. It is another learning. Then it learns many more things either by doing or by listening. It calls itself a child, a son, a boy, a girl, a brother, a sister, a student, a friend, or calls itself to be the name or the title or sub-caste, etc. This is all learning. The process goes on till it starts calling itself the father, the director, the house-owner and many more things. This entire "learning" and "doing" creates billions of sense-impressions in the mind in which energy flows uncontrollably. They indeed represent a cage of billions of thin steel wires in which the original light, that is *jiva*, is now caught firmly.

The path of meditation is the path of undoing and unlearning all this. How is this done ? The aspirant, through following the technique of meditation, the *mantra* and the instructions of the Master, starts

concentrating at a point in the *Sushumna Nadi*, where the Light in original form, that is God, resides. While doing this kind of concentration, he also tries to see as a witness the working of his mind if it intervenes while concentrating. The process of witnessing sharpens the process of *manana* on the psychic matters, such as, desires and other mental formations. This process of witnessing and *manana* leads him to consciously and wilfully leave and drop the desires and other material of the mind, and thus liberate himself from the deep-rooted sense-impressions. Thus, with more and more practice, he transcends his 'learning' and 'doing' and gets out of their clutches. All the *raga* and *dwesha* is learnt. One day, by leaving all the learning, he gets out of all the *raga* and *dwesha* and annihilates his so-called socio-economic and psychological personality completely! His ego, formed on the basis of the delusion that he is the body, bursts and he experiences his own death which is nothing but the death of the ego or the delusion that 'I am the body'. One who can see this death while living in one's body is liberated and becomes the son of God. This is the mystery of the spiritual path.

The Most Fantastic Dream

It was quite obvious to me on the basis of my experiences that considerable progress had already taken place in my spiritual evolution. Whenever I was in the upward position and in touch with the Lord, I spoke in terms of *advaita*. I felt myself to be the *Brahma* and God. But whenever there was downward movement of the *jiva* in *maya*, I found myself to be a very ordinary worldly person. I reacted and responded to worldly situations in almost the same way as an ordinary worldly person would do.

There was a plan to hold a meditation camp in the month of May, 1981, in some hilly area. The proposition was costly but on the basis of my past experiences, I felt that about twenty *sadhakas* might go to attend this camp. However, we did not get the accommodation for the camp and the camp was cancelled. This caused some frustration in me. But a greater frustration was caused in me by another factor. Even before we got the denial for the accommodation, I found that instead of the expected twenty *sadhakas* only seven *sadhakas* gave their consent to attend the camp by the due date. The rest did not respond by the due date, although, after it was announced that the camp had been cancelled, they all tried to say that they were willing to go. This behaviour of *sadhakas* caused frustration in me. The attitudes of the worldly persons, for which I never had any regard even before, showed themselves in their worst form now. This frustration set a chain-reaction in me. The *sadhakas* took me very lightly. They would come whenever they felt any problem, without fixing any time, but would not come to attend the regular programmes of *japa*, *dhyana* on every Tuesday and Friday. They would pose to be very busy persons having a lot of regard for their time, but would wish me to attend to them at all odd moments whenever they came! The train of similar thoughts was continuing in my mind. Although I witnessed it and I could break it at my will, but I did not do so and wished to dwell on these thoughts for some more time. I realised that a low-quality selfish attitude was the hall-mark of the behaviour of worldly people. Many of the persons were not genuinely interested in any kind of spirituality. They had their physical, emotional, and socio-family problems which brought them to me. A thought came to me a number of times that I had unnecessarily involved myself in this

work. The work was most thankless and only brought unnecessary criticism and nothing else. I wonder at people who really feel jealous of the Gurus. Do they really know how much a godman has to suffer while putting people, many of whom are emotional and psychological wrecks, on the Godward path ? He can do it only because the Lord gives him strength and wishes him to do so. Otherwise any person would break down easily while dealing with the people with all the selfish motives, disorganised mental habits and wrong behaviour patterns. It is indeed the greatest and most difficult task to help the people on the path of psycho-spiritual transformation ! The hardened characters and habits of the people would frustrate all the efforts of a Guru again and again. Those who criticise godman out of ignorance and hold him responsible for the wrong actions of certain devotees should learn to appreciate the real import of His love for even the most 'lost' persons whom nobody is ready to keep, love, and protect. But for him, many of them would rot in mental hospitals condemned to a life of eternal suffering.

It was at such a time of frustration with this kind of work that I got a most fantastic dream on 13.5.1981 from my Guru. The dream was indeed the greatest dream and was meant to set me right. The dream was as follows.

I had organised a great spiritual function. A large number of people were there within a *shamiana* and numerous items of the programme related to various aspects of spirituality were going on. I came outside the *shamiana* and saw that Sri Sathya Sai Baba was sitting under a shady tree. It appeared to me that He secretly came to see my work! I rushed to Him and reverentially touched His feet. He stood up and embraced me in a most affectionate way and abruptly told me, 'You are greater than Arjuna of *Mahabharata*. I showed Him my *Virat-roop* on the battle-field, but I never embraced him as I embraced you in the Third eye. You are my most beloved self. Why are you frustrated' ?

I was indeed so much overwhelmed by the obvious love in the dream itself that tears trickled down my cheeks. I felt my Guru wished me to continue my work without frustration. I emotionally accepted it in the dream itself. Then I felt very close to Baba both physically and emotionally. I indeed felt that there could not be a state of better emotional closeness than the one which I was enjoying in the dream. Then I asked a number of questions to which Baba gave very clear answers. I remembered many such questions and there answers when my sleep broke after the dream in the night itself. But I again slept and in the morning I could remember only one main question and its answer. I pinpointedly asked Baba that I was doing this work but I was not at all a part of *samiti* which was organising all His work. I did not consult anyone in *samiti* while doing this work. Did He approve it ? At this question, Baba smiled in a big way and told me, "What is wrong in this? *Samiti* is doing my work and you are doing my work. People work because of my will and my connection and not because of *samiti*. Here I see my photographs. Here I see devotees and *sadhakas* doing social and spiritual work. The work of *sadhana* is going on in a much better way here than at any other place. It is indeed all very good and I approve

of it. In fact, I am so happy with this work that on my birthday[6] I left everything else and have come to see the work myself".

I further saw in the dream that the function went on for two days and Baba stayed there for all those two days. On the second day I also saw a number of *samiti* people in the function. I gathered in the dream that after listening to what Baba had told me in the dream, they understood the real worth of my work and came to join the function which some of them previously criticised.

The dream, among other things, was an indication that the Guru removes the frustration of the disciple at all moments in a most loving way. Did it not happen with Arjuna on the battle-field when he was overtaken by a feeling of remorse and frustration ? The dream was also an indication that the disciple cannot have his own way. He will have to do what the Guru wishes.

The dream was so assuring and the purpose so clear that on May 18, 1981, that is, on *Buddha Purnima*, I asked some children to hold a small *bhajan* in my flat. Out of great joy, I cooked food for them. During the day time, I was having some nap in the afternoon. I had a wonderful inner vision. I saw that there were seven golden starry paths in my mind and they were getting joined near the *Brahma-randhra*. From their joining point, a straight *burji*, like the top *kalash* of the temple, was rising upward and trying to pierce the *Brahma-randhra* and I was right at the piercing point of the *burji*. The golden paths studded with bright stars, and the golden shining *burji* were so clear that I felt bewitched by them I tried to look at the whole scene for some moments. The vision was like the upper portion of Figure-29.

"Has the construction of a temple or a mosque certain basis in this inner reality ? ' I thought over it. From my experiences, I found that the Third Eye is the gate of the temple. The *jiva* enters, or more precisely, the *jiva* is accepted in the temple through this gate after it opens and meets the Lord or the Deity. It is after this experience that the *jiva* is taken to higher regions by the Guru or the Lord. A day comes when the *jiva* merges into the formless God at the *Brahma-randhra*, that is, the uppermost point in the journey. The journey at the uppermost region looks straight and very piercing. The upward path at that altitude is very narrow. It is also clear on the basis of my experiences that the whole mind is cleansed by the fire, and consequently the light spreads in all parts of the mind.

Pilgrimage to Uttarkhand

After the arousal of *Kundalini* and the opening of Third Eye, I had undergone a great change in my entire outlook. My interests and attitudes changed beyond recognition. My understanding of the whole universe changed most radically. I was not attracted towards office work in the same way as I used to be in the past. I also did not like to read any books now as I knew that they contained palpably false knowledge. I did not like to go to people and talk to them on any matter as I did not find any interest in their views, which, I knew, were false and meaningless. I

[6]This indicated to me that the function in the dream was organised on His Birthday.

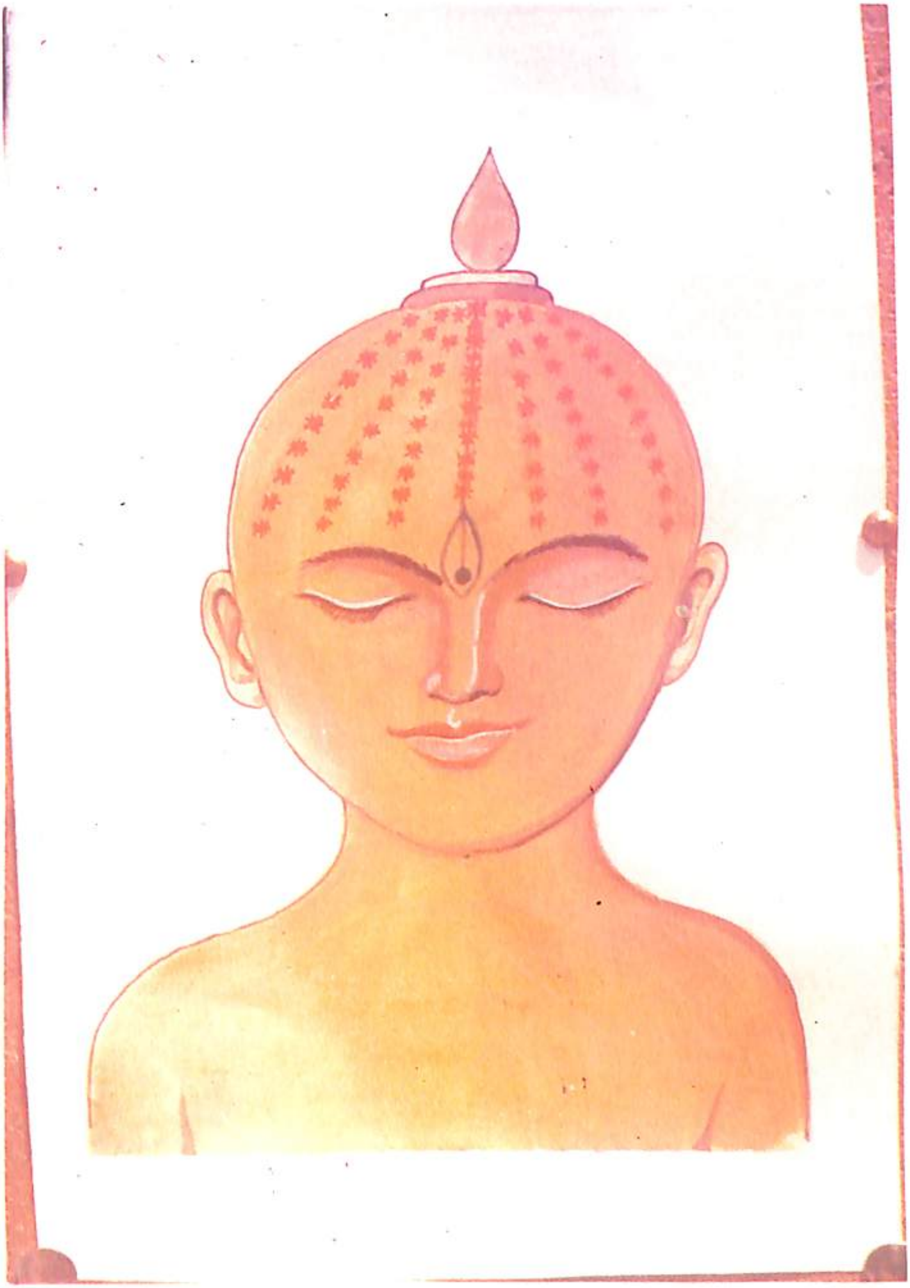


Figure-29

indeed feared to welcome people who just wanted to come as friends and wished to discuss religion with me on the basis of their knowledge gained through the columns of some newspapers ! I had indeed become a cynic of the worst sort, unfit for society in a normal way ! I remained alone for most of the time in my flat. Only two things now interested me. Firstly, I wished to hold weekly *japa* and meditation sessions, or meditation camps of the *sadhakas* where I could tell them about the'REALITY' and how could they proceed towards it to realise it themselves. In case, I did not have this work, I wished to go to some holy places and roam there with a feeling of complete detachment and unconcern for the world.

It was in pursuance of my second interest that I ventured on a pilgrimage to Uttarkhand on May 30, 1981, alongwith some *sadhakas* in a private motor-car. First, we visited Yamunotri. Then we went towards Gangotri, but as the road was broken for long stretches at two places, we could not go to Gangotri. After it, we went to Kedarnath. From Kedarnath, we started for Badrinath. But, on the way, the driver told us that the rings of the car had failed and it would not be desirable to go further. Taking his advice, we did not go even to Badrinath and came back to Delhi. However, we were able to see many holy places on the route. The most important were – Uttarkashi, a place of saints;Tehri, (confluence of Bhagirathi and Bhilangana rivers) ; Guptkashi[7] (where Lord *Shiva* resides in secrecy) ; Rudraprayag (conflluence of Alkananda and Mandakini) ; Devprayag[8] (confluence of Bhagirathi and Alkananda) and, of course, Rishikesh, Haridwar, Bhimgoda, Kankhal, etc.[9]

The whole pilgrimage was highly successful, elevating and *ananda* giving. The beauty of nature was astounding. One could just stand and stare the skies, great hills and the gurgling rivers flowing alongside the roads for hours together. God was indeed visible in the gross form everywhere and a true *sadhaka* could notice the Almighty every moment and establish a contact with Him. The beauty tended to increase hundred-fold as we reached near Yamunotri (or Kedarnath). Hills of snow all-round and rivers descending down from the hills ! The beauty cannot be described in words. The temples of Gods and Goddesses, and springs of hot and cold water added to the charm. As Goddess Yamuna descended here, the place is known as *Yamuna-uttari* (Yamunotri)[10].

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[7]*Kashi* denotes a highly spiritualised place where Lord *Shiva* is supposed to have appeared. Highly charged *Shiva-lingas*, having great spiritual potential for the devotees, are often established there. There are three *Kashis*. One is the famous Banaras. The other two are Uttarkashi and Guptkashi in Uttarkhand.

[8]*Prayag* means a confluence of holy rivers making the place a *tirath*. There are seven *Prayags*. They are—Prayag Raj, (Allahabad) ; Dev Prayag, Rudra Prayag, Karan Prayag, Nand Prayag, Sone Prayag, and, Surya Prayag.

[9]The places in the Uttarkhand journey are very holy and spiritually uplifting. Each place has some meaningful story attached to it. The readers should read some books with the introspective mind about Uttarkhand *Yatra*. The following books are suggested in this regard : (i) Govind Dass *et.al. Uttarkhand ki Yatra*, (Hindi) (Gorakhpur : Gita Press, *Samat* 2016), and (ii)Sharma, Janardan, *Yatra Saroj* (Hindi) (Lamgaundi Hall, Kedarnath : Bachan Singh, *Samat* 2019).

[10]The modern sceptics who have no idea of the ultimate reality often scoff at the forms of God as Yamuna etc., which the devotees worship at such places. They should know that in the entire Cosmos there is only *Shiva* and *Shakti*, two aspects of God.

(continued on next page under the footnote line)

Boon for Emotional Sufferers

I have experienced at the cost of great personal suffering in my life that psychic suffering in a person cannot be cured by the Marxist-materialist thought or the Freudian thought based mostly on numerous sex theories. This can be relieved only by coming closer to one's own spiritual reality through a process of spiritual elevation. I can say that pilgrimage to such places as Yamunotri and Kedarnath can help the psychic sufferer considerably in this matter.

Many nerve-formations containing the unconscious convictions, compulsive behaviour patterns, painful conflicting situations etc., which are responsible for the suffering of a person, can be dissolved while going up the hill towards the shrine for the *darshan* of the Deity. While physically the journey becomes tiring, spiritually the *jiva* wants to reach the goal. As one goes up and up, physically and egoistically one feels broken and exhausted. But the spirit wishes to go right up to the goal for *darshan*. It is here that one realises one's helplessness, smallness, inadequacy, dependence etc. If a devotee coming from the opposite direction greets you by, "*Jai Ganga Maiya*", and you also utter in response, "*Jai Ganga Maiya* !", you realise that strength comes to your spirit. Tears also roll down your cheeks for feeling how helpless you are and yet you wish to go up, and this *jaikara* simply gives you strength. These tears do the real trick. The clusters of nerves which hold your *jiva* into painful bondage and some of the nerve-passages are washed off and it leaves you light and strong. These *yatras* or pilgrimages were meaningfully designed by the ancients to cure psychic problems and provide spiritual strength to the persons. Modern man may feel out of ignorance that these *yatras* are nothing but *yatnas*, that is, unnecessary sufferings. But they are not so. They are real spiritual *sadhanas* which provide all the psychic benefits which other *sadhanas* provide. The devotees or the psychic sufferers will be well-advised to follow the three basic principles while undertaking these *yatras*.

(i) They must go to these places with a sense of surrender to the Almighty God and utter His name as often as possible on the way. They must develop an attitude of bowing before the might of the nature which would be clearly visible on such a pilgrimage and also recognise their smallness and helplessness.

(ii) They must complete the journey upto the shrine on foot. It does not matter if they stay for one night in the way and complete the journey in two days by going on foot. That *sadhana* must be tasted.

(iii) They must respond to the greetings of *Jai Yamuna Maiya, Jai Ganga Maiya* or *Jai Kedarnath* of the devotees with zeal and love. They should also greet others with the same words without any sense of hesitation or persecution in order to enjoy some psychic-freedom. If

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In fact, all is *Shiva* and *Shakti*. *Shiva* and *Shakti* are formless but both can assume form at any place in the universe. All such places where they appear in form become holy and highly worshipable for the devotees in order to attract their grace and benevolence. In fact, *Shiva* and *Shakti* live there to bestow all the spiritual benefits on the devotees. People must visit such holy places with proper attitudes of surrender, dedication and devotion.

They must also read the stories of Gangotri, Kedarnath and Badrinath with proper understanding to get spiritual benefit out of them. Those who dismiss such stories often display colossal ignorance about the higher order of things which are spiritual in content and inner in experience.

tears come to their eyes quite often, they should not stop them. They should rather feel joy at them.

The devotees should know that all is *Shiva* and *Shakti*. All these greetings are nothing but a declaration of the ultimate victory of *Shiva* and *Shakti* and the defeat of human-ego. They help us in bringing down our ego very quickly which is the secret of not only all *sadhana* but also of removing all psychic suffering. Those who are inducting funny ideas of sensuality and materialism in the minds of emotional sufferers to relieve them of their suffering would be well-advised to try it on some of them and find out the truth of it for themselves.

Great Experience at Barkot

Before rounding off this description of the pilgrimage to Uttarkhand I would also narrate one great experience which took place at the inner-level during this journey. On the night of 31.5.1981, we stayed at Barkot, a fine valley, before reaching Yamunotri on June 1, 1981. Either due to the strenuous hilly journey or the effulgent nature all-around causing great mental peace and purity, I found on that night that there was great mental activity going on inside me. There was a flood of light flowing from my *Trikuti* upward in the brain. I automatically uttered again and again, "I am this light". But soon I felt that the whole universe was in me. The sun, the moon, the whole material world of names and forms was in me. The ideas, thoughts, good, bad...nothing was outside ! It was all in me! I alone was the stable light in which this entire Cosmos was floating !

As I was getting completely absorbed inside in a highly ecstatic state, I found that all those things emerged from me and merged back into me. This drama of emerging from and merging back was going on constantly inside. I found again and again that certain objects vanished from me, (that is light) and then they again appeared back in me (that is light). It was indeed a process of *avagaman* which was being played inside me, that is, the light. I was indeed the reality and the base of everything ! I do not know for how long I remained in that state of ecstasy and then slept. Would it ever become a constant feature of my existence? This was the question which came to my mind early in the morning when I got up. The answer from some corner of my mind came, "Yes, it would".

Two Dreams of Sri Sai Baba of Shirdi

We returned to Delhi in the evening of June 8, 1981. Due to extreme fatigue, I slept most of the time during the next three days. During this period, I got two dreams of Sri Sai Baba of Shirdi. In one dream, He came and sat on a chair. I was sitting near His feet on the ground along-with a dozen of devotees. He told me, "It is strange that people do not accept that I have come again in the form of Sri Sathya Sai Baba. They should know that I am Sathya Sai Baba. The only difference between Him and Me is that My legs are a little thinner than His...". He uttered the last sentence in a smiling way indicating a joke ! This was a very happy dream.

In the next dream, Sri Sai Baba of Shirdi appeared again and asked me to bring some fruit for Him. The two dreams were good enough to put me into high spirit.

The days were passing calmly and quietly without much disturbance. I found myself more and more isolated from the world around. The

most remarkable situation in this respect was that the human faces which aroused waves of attachment, jealousy, aggression, hate, etc., did not do so now. I would see any incorporated face inside me and a thought would immediately come, "It is false. Why to feel jealous about it or aggressive against it ?" And I would immediately drop down to *Trikuti* in eternal peace. The hold of human barriers, as I have described them in some earlier pages, had weakened so much that I got really surprised myself. With the weakening of that hold, the basic *doshas* were leaving me one by one. And, what a state of freedom ! Once or twice, I wept in great happiness at the mercy of my Guru who brought me to this state. What I was and what I have become now ! I thought at it and shed tears of joy at this great change which no one, not even the greatest doctor, could predict !

CHAPTER-XIII

Nearing The Other Bank Of The Ocean

The process of crossing the *bhavsagar*, that is, the cycle of birth and death, through the *Kundalini* process is like crossing a very turbulent and vast ocean. Nobody can dare to enter it even though he may know the art of swimming. The reasons are two. Firstly, no one possesses the strength and stamina to cross this ocean entirely on his own. Secondly, the absence of the knowledge of the path makes the journey completely unsafe and dangerous. Thus, a Guru who has trodden the entire path is very necessary in this venture. Anybody undertaking the journey on his own is likely to be drowned unless, in between, he is lucky enough to get the help of a Guru, the Lord of the ocean. The genuine *sadhaka* who has the deep-rooted yearning to cross the ocean generally gets this help of a Guru even though he initially enters the ocean on his own in utter ignorance of the vicissitudes lying in the way. If a highly genuine *sadhaka* fears to enter the ocean, the Lord may even Himself throw him into the ocean out of mercy and take him to the other bank. My case looked to be a similar one.

The waves are very turbulent near each bank of this ocean. The *sadhaka* who enters it faces the violent waves immediately which toss him to and fro giving him jerks of most violent nature. A constant fear of being drowned grips him. This is the experience which a *sadhaka* undergoes in the initial stages of his *Kundalini* arousal. As one goes further on the waves of the sea, one feels somewhat safe partly because of a comparatively lesser turbulent nature of the waves but more so because of the experience of these waves in his past days where he was tossed into the net of death again and again and yet no harm came to him due to the mercy of the Lord. The kitten, caught in the jaws of the mother-cat, now knows that it is safe and is being taken to some good and safe place by the mother cat. As the *sadhaka* reaches near the other bank, the same violent waves which tossed him to and fro initially are faced again. The fear of death is also faced again although with a little more confidence. It often looks like the arousal of the *Kundalini* a second time as the experiences are very similar to those of the initial arousal of the *Kundalini*. This looked obvious to me from my own experiences although it is difficult for me to say if similar experiences would emerge in the lives of all *Kundalini* cases.

My return to the state of *ananda* and freedom, as described in the last chapter, showed unmistakably that I had almost crossed the most violent portions of the ocean near the second bank. I was now indeed seeing the other bank clearly. This bank was the end of the journey, the goal of human life ! This goal, I felt, must be representing the unconditioned state of absolute peace of which the saints and sages of all religions have talked so enchantingly ! That must be the state of *advaita* where one can say finally and irrevocably, "I AM THAT".

Nearing the other bank of the ocean means nearing the state of final merger with the Lord. The *ananda* and freedom are the indications for

the *sadhaka* that he is near the Lord. These supreme moments of bliss are experienced throughout the *Kundalini* process off and on for the very simple reason that one is travelling on the violent waves of the ocean of the mind in the company of the Lord. When one is experiencing the waves during the journey, one feels disturbed, but when one experiences the company of the Lord, one verily finds oneself in a state of happiness, peace, stability and *ananda*—the attributes of the Lord. But these moments increase and tend to assume, more or less, a permanent nature when one is really nearing the other bank. A study of the last chapter would show that I was now in that state more or less.

The indication of this state is often given at the inner level by the Guru. I have mentioned some dreams in the last chapter which gave an indication to me in this regard. Out of these dreams also I would specially mention the dream of Sri Sai Baba of Shirdi in which He asked me to bring some fruit for Him. This dream was very heartening as it produced in me a feeling of deep closeness to Him.

I would like to narrate something which I did as a follow up of that dream. On the next day, after seeing the dream, I placed some fruit before the photograph of Sri Sai Baba of Shirdi praying to Him that He should accept it. A week hence, one of my neighbours told me that he would be going to Shirdi on June 30, 1981. I gave him some money and asked him to buy mangoes and some other fruit available at Shirdi and place it at the *samadhi* of Sri Sai Baba of Shirdi. My neighbour received a news on the morning of June 30, that one of his close relatives had passed away. Thus, he immediately cancelled the programme to go to Shirdi and instead went to his village to join the mourning. He returned after four days. On July 6, 1981 he came to me and returned my money. I felt a bit uneasy in my mind because the fruit could not be placed on the *samadhi*. Guru/God notices this uneasiness inside a *sadhaka* constantly. He seldom keeps him in that state for long. On the same night, I saw a flood of light appearing inside me while sleeping. Immediately I found that Bhagwan Sri Sathya Sai Baba was sitting on a chair. I immediately sat near Him on the ground in one of the most intimate and loving ways. He told me, "Give me the mangoes". I brought the choicest mangoes and started serving Him those mangoes after washing and cutting them while sitting by His side. Bhagwan Baba ate plenty of mangoes. I was in a state of supreme bliss while giving Him more and more mangoes. I indeed felt so intimate with Him that I said in a friendly and somewhat mischievous tone, "Baba, You also eat a lot of mangoes like me". Baba gave a broad smile and said, "Yes, are we different ?" This caused waves of bliss in me. It was indeed a reaffirmation of the most basic fact of spiritual life that *jiva* is *Deva* and *Deva* is *jiva*. The readers can themselves imagine that this was a state of going very near the other bank of the ocean.

Another remarkable aspect of the dream was that while taking mangoes, Baba was continuously talking to me about the spiritual work which was going on in the world. It appeared to me that He was considering me as one of His most intimate and trusted co-worker in this field !

This closeness was evidenced in another happening which took place on July 10. As stated earlier also, there used to be a regular programme of *japa*, *dhyana*, etc., on every Tuesday and Friday from 6-30 p.m, to 8-00 p.m., at my residence. About 30 to 40 *sadhakas* whom I had initiated

into *dhyana* used to attend it. A family of Dr. C. and Dr. (Mrs.) C, both foreign degree holders, and with, more or less, an atheistic attitude in the past, also used to come to attend this programme. Both of them had felt a lot better after doing meditation and *japa* and, as a result, they had become quite regular in coming to this programme. After the programme on this day, Dr. (Mrs.) C. came near my seat with deep tears of *ananda* in her eyes and told me, "I have seen Shirdi Baba today". Below is given the exact description which she gave me in writing later on.

"...It was a Friday, July 10, 1981. I went to Guruji's place for *namasmarna* and *japa* at about 6 o'clock in the evening. As soon as I entered his room, I experienced a vibration in my whole body. The *namasmarna* started that day with an unusual sensation in me. In between the chanting of *Om* and *Ram-Nam*, I had a feeling that someone was observing me very carefully, but I could not identify the face. I clearly felt that some kind of sensation was passing through my body, but I cannot explain it.

After the interval, when the meditation started, I prayed as usual, 'Prabhu, grant me liberation'. I immediately saw clearly Shirdi Sai Baba with His usual '*Abhay Mudra*' position standing in Guruji's bed-room looking at me and smiling. I was overjoyed at that sight. Then I saw that He was coming towards the meditation hall, stood for a while in the middle-door and then walked into the opposite room. All the time I saw Him smiling. Then I saw that He was moving His right hand (palm) in such a way as if He was calling Guruji towards Him to come to that room ..".[1]

Death of Father

There are indeed more things in Heaven and Earth than human beings can dream of. Shakespeare spoke of a great truth while giving this idea. But I would go a step further and say that the visible world is indeed just a fraction of the reality that exists at the invisible level and which the *Tantra*, a small part of the total *Sanatana dharma*, speaks a number of times, in relation to the existence of so many forms of spirits, *Devis* and *Devatas*. I experienced this in abundance even before the opening of my Third Eye, but more so after it. It was absolutely evident to me that the drama of the world visible with two eyes was being run by the invisible wisdom. I would narrate another experience in this connection which would establish the same truth and also the need to develop and probe this area by the modern civilised man in his own interest so that he can understand a deeper and higher order of things.

[1]In my earliest experiences in 1975, I had seen Bhagwan Sri Sathya Sai Baba in my bed-room. In November, 1975, when I returned to Delhi after long leave to join my office, a neighbour reported to me that his entire family (wife, son and daughter) had seen Bhagwan Sri Sathya Sai Baba standing near a window in my flat while it was locked outside. In 1976, a very old Swami came to my flat and reported that he saw Bhagwan Sri Sathya Sai Baba sitting on my wooden *diwan* and singing *bhajans*. In 1977, a medical doctor reported to a friend of mine that while coming back from his clinic, he saw Bhagwan Sri Sathya Sai Baba standing in the balcony of my flat. Now, it was Mrs. C. who saw the same Reality, that is, *Shiva*, in the form of Sri Sai Baba of Shirdi in my flat. Sceptics should know that God is omnipresent and can appear in form also for the sake of His beloved children anywhere.

I have described the journey to Uttarkhand in the last chapter. During this journey, I saw a meaningful dream on June 7. My mother appeared in this dream and told me, "Now the time of death of your father has come. Last time, I left him because you requested for it. Now he has to go". After saying this, she removed a white cloth-sheet from over a sleeping person, and I saw that the person was none else than the dead-body of my father ! I may point it out here that my father was old and was keeping indifferent health, especially after the death of my mother in 1975. The above dream indicated to me that the time of the death of my father was approaching near. However, this was a small experience in comparison to another major event closely connected with it and which I would like to point out here to clarify the import of the dream. About two years back, my mother appeared in a dream wearing a black *sari*. She told me that the time of death of my father had come and she had come to take him. I requested her that as he was still to do certain important things in the family, she should spare him for about two more years. She agreed in the dream and went away. I got up in the morning with strange feelings as if I had come from some other world. The more surprising thing was that two days later I got a letter from my brother that my father remained in a state af unconscious coma for 48 hours and there was absolutely no hope for his survival. These happenings and the events which I would narrate a little later testify to certain things. They can be summed up as below.

(i) That there is a world of spirits (*jivas*). The spirits of the dead remain intact and they also work in their own way.

(ii) These spirits (*jivas*) keep a track of those spirits (*jivas*) living in flesh and blood with whom they are attached. They even look after them.

(iii) These spirits (*jivas*) live at different levels of spiritual evolution. It means that they exist at different heights and levels of nearness towards God. Some of them are very powerful because of their nearness to God and can indeed do a lot of good or bad to the human beings.

(iv) We may not be able to see them but they continue to see us being in the better state of consciousness and witnessing.

(v) A person who has got his inner path opened up by the mercy of God can know that all these spirits and worlds exist inside also. His consciousness can often come into contact with these worlds which are not governed by the laws of physics. These spirits and worlds are beyond the bondages of time, space, and direction.[2]

To continue with the story further, I returned to Delhi in the second week of June. But I did not go to see my father. On the basis of my past experiences, I had an inkling that the Lord would push me there at a time when his time of departure from this world would be very near. This also gave me an idea that if I did not go to my father, his death-time could be prolonged, forgetting completely that the time of death or my going or coming to any place was no longer in my hands.

[2]The working of these spirits and worlds is beyond the understanding of human intellect through ego-reasoning and arguments. As such, there is a need to understand and develop this science. It means that there is a need to rediscover the entire *tantras* which, out of utter ignorance of modern mind, have fallen into disrepute.

During the last two weeks of June, I received two letters from my brother asking me to come to see father as he was very seriously ill. They did not move me. Similarly, in the first half of July, I received two letters about the serious condition of my father. They also did not create any impression or wave in me. However, on the early morning of July 21, I received a message from my brother that my father was calling me. A mighty wave arose from my *Trikuti* and it became uncontrollable. 'I must go', was the irresistible message of this inner-wave. In spite of my thinking otherwise, this idea became so powerful in me that at about 11 a.m., I had to leave for Ambala where my father was confined to bed. I reached Ambala at about 5 p. m. I talked to my father for about one hour about Baba. He listened patiently but showed no will to live. I touched his *Trikuti* asking him to see Baba there, and concentrate at Him. He said that he was seeing Baba there, and I too realised that he was concentrating at that point. That satisfied me. I prayed to the Lord at heart for peace to him. Indeed, we cannot repay the debt of our parents who bring us into this world and provide us a chance to realise God. This was specially so in my case who had seen the Lord and knew how indebted I was to my father and mother. So, I prayed again and again to the Lord for peace to the soul of my father. I also knew at heart that when the Lord has taken total responsibility of mine, He would definitely see to it that everything goes right. The state of concentration of my father at *Trikuti* and his saying, "I am seeing Baba here", was a great solace for me.

At about eight at night my father asked me and my brother that he would like to sit. As we tried to make him sit, his eyes showed signs of imminent approaching death and I told my brother, who is a doctor, "Father is going" !

I knew that there was no chance for his survival. My brother tried all his medical rituals alongwith some of his doctor friends for almost twenty four hours. But they could not save him. At about 10 p. m. on the next day, my father uttered "Ram...Ram", quite a few times and then within minutes he breathed his last.

Some people wept but there was no tear in my eyes ! In fact, I asked other members of the family not to weep. At heart it was all remembrance of the Lord because it was His will that had been done. Weeping at this moment looked to mean that God had done something wrong ! How could my Guru do something wrong ! And, who am I to resist His will ? I had learnt over the years not to feel sad for anything, for I knew the DOER behind everything, and I knew further that there was no injustice being done to anyone in the universe.

Next morning, we took the body to the cremation ground. The body never looked to me the real thing. I seldom got deluded that it was my father who was being consigned to flames. I knew that the real thing was already out of this carcass—the bony structure of five elements. No tear came to me. No sob appeared on my lips.

What a change ! It was in complete contrast with my behaviour in 1975 when my mother died. 'Oh Guru ! You had completely cleansed the deluded vision and showed me the Truth out of your great mercy on me'. I, alongwith my brother, took the ashes of my father to Haridwar.

But there also, I did not feel even an iota of sadness. Thus, a relationship which started about 45 years back and which saw love and hate of an intensity not easily comparable with other cases, ended in this way !

Before closing this episode, I would like to point out certain events and make some comments on them for the readers so that they can ponder over them seriously. While the last moments of my father were coming, he was surrounded by two or three doctors. Certain other persons were also there. The doctors were talking such words as B.P (blood pressure), pulse rate, etc , repeatedly. The people were looking at them as if they were the persons who could decide the fate of the person! I told some persons to keep on singing '*Rama-nama*'. Some of them sang but again stopped. I again asked them and they again started doing it. The readers must know one fact clearly. They should try to save that which is real and which needs to be saved and can be saved. That is *jiva*. Now the doctors do not see anything beyond body and mind. They have no idea of the Lord and the *jiva*. The body of none in the universe has been saved for ever. It is this *jiva* which has to be saved from future sufferings in subsequent births. It can be saved if it gets bound with words like *Rama*, that is, the Supreme Consciousness of which it is a part. It cannot be saved by loading it with expressions like B.P., or pulse rate. I do not say that the doctors should not perform their function of saving the body. But they would do better if they ask the relatives of the person to sing hymns or *Rama-nama* and also ask the person himself to sing or utter that name if he can. That is his need, the need of the self. The relatives, at least, should be very serious about it ! Even if the doctors do not agree, they should do it themselves instead of looking at the puzzled faces of the doctors. That is the way one can give some peace to the *jiva* of the departing person and help him in the real sense of the term.

Back to Routine

I returned to Delhi on July 27, and did not go to Ambala to join the last rites of my father after 3 days as I had known enough about everything. At Delhi, I again engaged myself in the same kind of work as I was doing before, that is, holding of sessions of meditation and *japa* on Tuesdays and Fridays.

The month of August passed without any noteworthy event in the process of evolution except a few happenings related to routine type evolutionary events like certain pinpricks near the *Brahma-randhra* and sensations of clutching at *Trikuti*. However, in the beginning of September, I again noticed that the process had become somewhat faster and some of my basic *vrittis* were in the process of dissolution. For example, I saw two dreams in the beginning of September which showed that my extreme feelings of hatred towards my worst enemies were vanishing. In these dreams I found two persons who became my enemies due to their criticism of Baba and myself. I was loving them and caressing their heads in both the dreams.

While making a mention of these dreams, it would be instructive and interesting for the readers to understand some deeper secret of the spiritual path as I have understood it from my experiences. The modern psychological language often uses mind as the sum total of all the mental

aspects and phenomena. No doubt, it has such expressions as ego, intellect, emotional drives, etc., but the distinction among them is not very clear and very often the meanings attached to them also differ from the meanings which were attached to them in our yogic and spiritual philosophy. It is important to understand those meanings alongwith their roots as they are based on deeper inner understanding of mind and are more complete than the modern meanings.

The ancients used the term *antahakarna* for the total psychic-self of the man. This term *antahakarna* has four aspects. They are ego, *chitta*, mind, and *buddhi*. The ego is the false-I associated with body and it constitutes the feeling of *ahankara* which shows itself to be different from others and something very important. This is made up of the Earth element. The lowest *chakra* in the backbone, that is *muladhara*, under which the *Kundalini* lies asleep, represents that element of 'Earth'. The day *Kundalini* is activated, the *muladhara* is pierced. This causes the ego, that is, the false sense of I, to break. This results in the dislocation of the two nerves of *raga* and *dwesha* from the *Brahma-randhra*. This represents a death-experience for the person. The 'I' of the person, as it has been understood by the person till such a happening, goes into great confusion and suffering.

The *chitta* is the second aspect of *antahakarna*. It is made up of the Water element. It contains most of the *vasanas*, *vrittis* and so-called instinctual traits of man. The second *chakra* in the backbone, known as *swadhistan* and situated at the root of the sex-organ in the backbone, represents this element. The *Kundalini*, after piercing the *muladhara*, gets stuck up for a very long period at this *chakra* and through the process of sending *prana* and fire upward it tries to burn up the *vasanas*, *vrittis* and other dirts contained in the *chitta* so that it is cleansed and purified.

The third aspect of the *antahakarna* is mind. The mind is a bundle of fleeting desires and mental waves which have much to do with *chitta*. This mind is made up of the wind element and has the quality of constantly moving like Wind. The aroused *Kundalini* tends to transform this mind by making it stable and Godward looking. The fourth *chakra* in the backbone, that is, the *hriday chakra* or the *anahat*, situated near the heart, represents that element. The agitation and movement of the mind cannot be stilled unless the *Kundalini* crosses that *chakra*. It may be pointed out that above the *anahat* is the fifth *chakra* known as *vishuddha*. It represents the fifth element of *Akasha*. It has one quality of sound. It is when *Kundalini* goes up to it or above it that the mind becomes completely calm and quiet.

The fourth aspect of the *antahakarna* is the *buddhi*, or what we call intellect. This *buddhi* is represented by the third *chakra* of the element of *Agni* or Fire. The *buddhi* always shines in the light of *atma*, that is, the eternal Truth . It always discriminates between truth and untruth. It tells the mind not to pursue things which are temporary, transitory and perishable in nature because they cannot represent Truth. The function of the *buddhi* is to keep on plodding the mind away from the ephemeral and towards the eternal, that is, God. This is done on the inward path. For example, if the mind tends to pursue the object of lust or wealth, the *buddhi* would immediately intervene and tell the mind not to pursue those objects as they are destructible in the process of time and hence

false. However, with the decline of real spiritual thought and the rise of mental philosophies, the *buddhi* is now performing a different role. It has almost stopped being guided by *atma* and rather works in the light of the ego and the mind. The mind and the ego generally tend to pursue objects and interests which are of false nature. The *buddhi*, these days, tries to argue in a way so as to rationalise and justify those pursuits. Thus, it is not being used to search truth but to argue in favour of falsehood. The modern intellectual, as such, is not a real intellectual because instead of utilising the *buddhi* to search the truth, that is, *atma* or God, he is utilising it to pursue falsehood, to seek more and more sensual pleasure and then to prove it as right and true. The *sadhaka*, under the guidance of the Guru, is alone a true intellectual as his *buddhi* is made to function in a way that he leaves the false and accepts the true.[3]

When it is said, '*vinaash kaley, vipreet buddhi*' (when the time of destruction is arriving near, the *buddhi* acts in an anti-way), the meaning is that the *buddhi* is not acting according to *dharma* and the dictates of *atma*, but in the pursuit of falsehood. That will surely bring destruction. The very fact of large scale suffering in the world in modern times proves that a large mass of the people are ill-equipped today to use *buddhi* properly in search of Truth. They are using it to rationalise their wrong ideas, wrong desires and wrong actions. It must be understooid clearly that true knowledge will always lead to happiness, peace and tranquility. It is falsehood which leads to suffering.

The *Kundalini*, after getting awakened, performs this great work. Being known as *Jnana Shakti*, it makes the *buddhi* work in the light of *atmic* Truth. Thus, the *sadhaka*, in whom the *Kundalini* has awakened, always argues automatically in favour of truth and against untruth. This provides great help to the *sadhaka* in clearly witnessing, understanding and transcending the most deep-rooted *vasanas* and *vrittis*, and the desires of the mind thus reaching the final stage of peace, bliss, *ananda*, and beautitude.

This knowledge came to me as a flash as I was absorbed in my inner state one day. I was indeed wondering if the modern man with all his so-called bookish knowledge will ever reach the correct state of thinking. I indeed paid a tribute in my heart to our great *rishis* and *munis* who experienced the inner life and came to know correctly the meaning of various aspects of it. The modern progressives and scientists would do well to sit at the feet of some realised saints and understand the secrets of approaching the Truth through intellect and *sadhana*, no matter if some ignorant people dub them as reactionaries !

A Higher Stage of Evolution

The bits of inner knowledge were being given to me stage by stage by my Guru so that I could also write them down for those who are pursuing this path. These bits of knowledge came to me alongwith each higher stage of evolution. I may again point out that spiritual evolution is not some kind of historical process of development. That is indeed an

[3]The modern exponents of progressive thought are practising it on a large scale. No wonder, they are suffering on a large scale.

involution. Spiritual evolution means the process of achievement of higher stages of liberation from the bondages in which the *jiva* is caught in its historical journey into *maya*. It is a backward process to cast off all the stuff (desires, ideas etc.) which was incorporated in the mind to bind the *jiva* in the forward historical process.

I got a glimpse of a much higher stage of evolution in me in the second week of September, 1981. I have already written that the walls of hatred towards certain persons were crumbling in my mind as indicated by the two dreams which I got in early September. I have also written that the feelings of attachment were also vanishing to a great extent. Now, on September 11, when I lay on my bed at night and saw inside, I found, that the hold of the human faces, which created attachment or hatred had become very weak near the *Brahma-randhra* and I could just go above them in the *Brahma-randhra* where it was all peace and calmness. I found to my amazement that no idea or any material object or any human face could become a barrier between me and my Guru Sri Sai Baba of Shirdi, who was always sitting at *Brahma-randhra*. I could just witness any mental stuff automatically and dismiss it and go into *Brahma-randhra* in peace and bliss ! This weakening of the incorporated sense-material and the various feelings and emotions attached with it gave me rapturous feelings and I got up and sat in my bed in great joy. This was a new state of freedom for me which I had not tasted till then. I again repeated the process and found the same feeling in me. I thanked my Guru for this feeling of freedom.

On the next day, I again found that the same experience was repeating itself at night. I could indeed dismiss any thought-train, any human image, any emotional wave in a moment and could go into *Brahma-randhra* in peace and bliss. I felt a new wave of confidence in myself which I had lacked hithertofore since the arousal of my *Kundalini*. I also felt a new kind of stability of nerves which I had lost completely during the last twenty years or so. I indeed became something new !

On the next day, that is, September 13, I was lying on my couch in the evening. I again crossed those barriers of men and material and stuck at *Brahma-randhra* in peace and bliss. In a moment, I found that Bhagwan Sri Sathya Sai Baba was there in all His effulgence. We were communicating with each other in a most intimate relationship. I had also tears of gratitude in my eyes as I knew that since all these years, that is, right from the day of the opening of my Third Eye, He had caught hold of me and was taking me constantly up and up wading through all the hell that my mind had become. Oh! my dearest Guru, who can find suitable and adequate words to sing your praise. Tears of joy and gratitude still come when I write these words.

I may point out that for many months, nay years, I was witnessing only Sri Sai Baba of Shirdi at *Brahma-randhra* and not Sri Sathya Sai Baba. It was only after a very long period that I met and saw Him at the *Brahma-randhra* also. This has a great meaning which the reader should try to understand. When the Guru opens the Third Eye, He indeed comes down to the level of the disciple out of mercy. That experience should not be taken as the final step in the evolution of spirit. That stage is a stage of Guru's acceptance and grace only and, in fact, much remains to

be done and achieved after it. From the view-point of spiritual evolution this stage is not very high but quite low. It is only now that the real upward and more difficult journey is performed by the *jiva* in the company of the Guru who assumes the form of the *Shakti*. Bhagwan Sri Sathya Sai Baba, in the form of *Shakti*, was taking me up and up wading through the ocean of my *sanskaras*. Bhagwan Sri Sai Baba of Shirdi always appeared to be at *Brahma-randhra* as pure and unshakable Consciousness or *Shiva*. Now, that *Shakti-swarupa* Sri Sathya Sai Baba had also reached that *Brahma-randhra* taking me alongwith Her and appearing as the same *Shiva*. This was a stage where I could understand that the *Shakti* is *Shiva* and *Shiva* is *Shakti*. I was also very near the realisation that I am also THAT or the true import of my *mantra* '*So* – Ham', with which I started my meditation about twenty years back.

On the same night, this experience of reaching the *Brahma-randhra* took a further step. While communicating with my Guru at the *Brahma-randhra*, I found that just above us was shining a very luminous Sun. It was a highly bewitching experience. I was in ecstasy. I recalled clearly that such an experience of closeness with my Guru took place six years ago in the Third Eye. Now this was taking place, more or less, in the same closeness near the *Brahma-randhra*. All these years, he was with me and I was made to realise again and again that the real spiritual journey takes place from the *Trikuti* to the *Brahma-randhra* and it can be successfully performed only because of the mercy of the Guru and in the company of the Guru. Thus, I found that meditation at *Trikuti*, the seat of Guru, is the most meaningful meditation in modern times. The only fear which appeared in my mind at this time was that this experience might not vanish leaving me in my earlier stage. But then I also knew at heart that it was bound to happen and that the experience would re-emerge at a much higher level at some later date. This whole process of *Kundalini*, as I have experienced it, is a process which takes us two steps forward and then one step backward and thus the whole journey is completed. Two steps forward are taken by the *jiva* because of the upward push of *Kundalini*, and one step backward is taken by it because of the downward push of the mind.

Piercing the Walls of Jada

The last event described in the foregoing pages makes it sufficiently evident that the process of evolution was going on in me unabatedly. Even so, occasionally, moments of extreme frustration came to me and it appeared that much distance still remained to be travelled as yet. In addition, I never felt much adjusted in the social or official life. Often I felt that I had become a misfit in the society. The rest of the society did not matter much because I never encouraged any social relationships and I did not feel dependent on anyone for anything. But, it was quite different in the office where I was still supposed to work in an heirarchy. After realising God (Truth), one develops a great capacity to discriminate between truth and untruth, between *atma* and *unatma*, between God and *maya*. But at the same time, one tends to lose discrimination between many opposites in *maya*, for example, between low and high, between friend and enemy, between a Hindu and a non-Hindu, between an Indian and a non-Indian, and so on. The work in the world takes place

on the basis of these opposites and various permutations and combinations of relationships with various men and objects in *maya*. The laws, rules and procedures of behaviour of this world of *maya*, dominated by individual ego and the ideas of mine and thine, have their own style, role and acceptability in the world. But once a person has the vision of the ONE, not only one transcends the reality of *maya* but also tends to go away from all the rules and laws of the ego-world. This had happened with me to a great extent. My behaviour had become completely lopsided in the world. It irritated my seniors a great deal in the office. They considered me very arrogant and full of pride for the simple reason that I never felt any interest in their company, even though some of them wished to discuss spirituality with me. Although I had completely reduced my needs and desires in my office and often did not ask for anything which would propel me to go to anyone, yet there were many irritants which disturbed me off and on. Because of this reason, I often prayed to my Guru to complete my *Kundalini* process soon and put me to some spiritual work so that I could leave my organisation and feel free from those irritants which were sometimes created deliberately by people.

It was late September. Due to certain reasons explained above, I was really feeling irritated. I came to my residence and lay on my couch with the same kind of mental planning to leave the job as I had often done in the past. I was also praying to the Lord to take me out of this atmosphere of the official world. At night also I went to my bed in a similar condition. This had been my experience in the past that whenever there was such frustration in me I definitely got some major evolutionary experience through the grace of the Lord. The new experience often used to put me in a state of high spirit. This happened this time also.

After a few moments of my lying on the bed, I went into a state of deep concentration and relaxation. The world of *maya* incorporated in my mind started shining in the light of *atma*. A number of human faces emerged in this light. They were of persons who either created love in me or hatred in me. They were all located between the *Trikuti* and *Brahma-randhra* and looked as good as floating in the light. I felt that the light was well-connected from *Trikuti* to *Brahma-randhra*. That light is *chetna* or the Consciousness. These faces represented nothing but the *jadu*, the inert matter of five *bhutas*. The faces and bodies looked so unreal and meaningless to me that it is impossible to describe it. 'They are nothing. They do not exist', I felt this again and again. I felt myself to be the light connecting the *Trikuti* to the *Brahma-randhra*. It was all ONE light. Thus, I could well pierce the falsehood of all the human bodies and other worldly materials. It was indeed a great experience. It can be illustrated by an example. Suppose there is sunlight outside a dark-room. There is also candle-light inside that room. The inside light cannot meet the outside light because it cannot pierce the walls of the room. It gets stuck up again and again in the walls. The emotions and feelings of the flame are also confined to the walls and bricks of the room which look real to it. But in a moment the walls fall apart. The internal small light caged in the room till then meets the external light spread in the whole universe ! Then there is only ONE light without any wall ! When the walls fall, the emotions and feelings of the small light in relation to the walls and bricks also fall all of a sudden ! This is what happened to me at that moment. I felt a sense of liberation

from the inner-walls of human faces and materials incorporated in the mind ! The *jiva* could pierce the *maya* and could realise that there is only ONE light. The *jiva* and *Deva* are indeed one if there is no wall of *maya* between them. Figure-30 will give some idea to the readers about this reality.

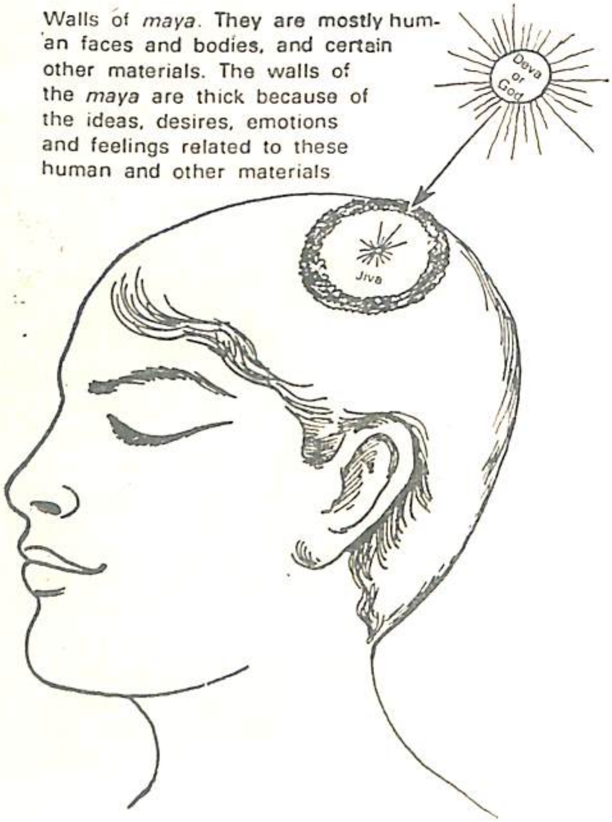


Figure-30

The figure shows three things. It shows *Deva* or God as the total and eternal light. It shows that the *jiva* is nothing but a ray of this God. This *jiva*, after entering the human psyche, has got surrounded by various faces of human beings and numerous other materials. This has become a cage. The walls of this cage have been further fortified by numerous ideas, desires, feelings and emotions, etc., which are related to the various materials of the cage. This cage is the *maya*. This represents the area of darkness of any mind. This separates the *jiva* and the *Deva*. Once the walls of this cage or *maya* are pierced by the *jiva*, it will realise that it is nothing but *Deva* Itself. That is the ultimate in self-realisation or God-realisation.

After the experience, I forgot all the irritants of that day. Instead, I went into a state of bliss and ecstasy. It was all light ! I was all light. For hours together I drank in my own eternity !

In the morning, the experience had vanished although I knew that I

had taken a very big step forward in evolution. I was again surrounded by certain walls, that is, I was again conscious of certain human beings and worldly materials. However, I knew that I was fast heading for a state of *advaita*.

Certain Further Conclusions about Kundalini Process

On the basis of my above experience, I would point out certain other conclusions about the *Kundalini* process. They are specially meant for those persons who are well-caught in the process.

Firstly, the day *Kundalini* is aroused by the grace of the Lord/Guru, the *jiva* at once pierces all the walls of *maya* for a moment and is caught by the Guru. It means that an unbreakable connection is created inside between Guru and *jiva*. However, this does not mean that the bondages of the *jiva* have been annihilated all of a sudden. They are still there. Now, they are burnt and removed slowly and steadily by the Guru through His *Shakti*, that is, *Kundalini*. The *jiva* starts passing through, what I have described as the *Kundalini* process.

Secondly, because of these bondages, the *jiva*, off and on, goes into suffering and even tends to forget the ultimate reality or even tends to curse itself or its Guru. But the Guru/Lord never leaves the *jiva* and always continues to see that it is liberated from the tentacles of *maya* completely.

Thirdly, when the *jiva* goes through the 'liberating-process', it re-lives its pain of bondages and even weeps often ! The moment the Guru/God sees that the suffering is becoming unbearable for the *jiva*, He provides His own contact to the *jiva* by breaking the contact of *jiva* with *maya*. This brings instant solace, relief and happiness to the *jiva*. The *jiva* feels in a second as if the suffering never occurred. Thus, there is always a sudden shift from pain to bliss in this process.

Fourthly, the re-experiencing and re-living of each suffering breaks some of the bondages and brings the *jiva* to a higher level of evolution, that is, peace and light, which are its attributes. But the moment of peace and bliss should not be construed to mean that the whole mind has been annihilated and the suffering would not come again. The suffering would keep on coming till the whole mind is cleansed and the *jiva* is totally liberated from all the bondages.

Fifthly, even the highest looking experience of liberation, as I have described my own experience of piercing the walls of *jada* in the foregoing pages, should not be taken as the final leap into light. It merely represents a very high stage of evolution. The remaining forces or formations of the mind or *jada* have a tendency to regroup themselves and again present a picture of cage which will cause suffering to the *jiva* for some more time.

Sixthly, the whole journey looks horrible at certain moments but it also produces moments of extreme bliss and *ananda*. One should always be in a prayerful and surrendering mood to the Lord and His *Shakti* for their great mercy. One should know that there is no greater achievement in life than this spiritual liberation and there cannot be any greater act of mercy on the individual than this act of arousal of his *Kundalini* by the Guru/God.

The experiences and the consequent understandings put me into a state of happiness. I also felt that the Lord was using my body for some

great purpose. So, I decided in my mind not to bother about anyone in the office. The Lord would take care of all the problems as He had done so far.

Meditation Camp at Rishikesh

A Meditation Camp was organised at Rishikesh from October 2 to October 11, 1981. There were 23 *sadhakas* in the camp. I was indeed happy that in this *Kali-yuga*, twenty-three people could leave their homes and spend money from their pockets to attend such a camp ! The camp was successful in everyway. I would like to mention two main events of this camp.

The first event related to all the *sadhakas* and it is quite applicable to all the human beings all over the world. The moment the *sadhakas* reached Rishikesh with all the attitude of a *sadhaka*, they started feeling a wave of peace, bliss and happiness automatically. Those elderly *sadhakas* who felt fatigued while living in the city, and felt that they would not be able to undertake the strenuous daily programme at Rishikesh, felt so much energy in themselves that they themselves felt surprised. Even *sadhakas* above the age of fifty years could reach *Nilkantheshwar* (a holy shrine), travelling a distance of 10 kms., on the steep hill and travel back the same distance on the same evening with the same flow of energy in them ! How could this miracle take place ? Was it due to the fact that the *sadhakas* had become carefree after going to Rishikesh ? But this was not possible because they had to follow a very rigorous time table right from 4-30 a.m. in the morning down to 9 p.m. in the night. Was it then due to the fact that they left the polluted city life and were now living in a peaceful lovely atmosphere of Rishikesh surrounded by hills and rivers ? This change could indeed play a role in their transformation but to a very small extent. Then, how could we explain the change ? I could find out only three reasons for this. I feel that these reasons can be created anywhere in the world by people and they would feel the same peace and happiness. Firstly, the very fact that they were going for a *sadhana* camp alongwith a Guru who looks after them with the greatest love and concern creates an attitude of abandon, security, belongingness and freedom in the mind which in turn, creates a lot of happiness and peace. Secondly, the following of a time table with immaculate sincerity with an expectation of good progress and, having no time for idle gossip or 'day-dreaming' became the other major cause of happiness and plenty of energy. Thirdly, and most importantly, the singing of the glories of the Lord, doing meditation on Him, reciting His *japa* and talking about Him during the entire day, put each *jiva* in touch with Him. The Lord is all peace, all *ananda*, all love and all goodness. Moreover, the entire energy in the universe and in the individual is His energy which works at His command. Naturally, the *jiva* which is connected with His name is all *ananda* and peace and has a great deal of energy at his command.

I am calling the above experience as a significant event of the camp because it represents the search and goal of man. This can be achieved by any individual by following the above method.

The second major event related to the experiences of one *sadhaka*. There were also other *sadhakas* who had certain experiences. But I am narrating this experience alone to illustrate as to how the Lord Himself takes the responsibility of creating faith in the *sadhakas* about the Guru.

There was one gentleman with whom I got very angry one day due to some reason. I may point out that I was not a socially fit man and in my behaviour, I did not observe certain considerations, techniques and hesitations which a socially well-adjusted man is normally supposed to observe. I used to act on the basis of my inner waves which were uncontrollable.

The person on whom I got angry became a little disturbed. In his loneliness, he prayed to Baba for help and guidance. On that night he got his first dream from Baba which convinced him that he was not in wrong hands. He saw Baba in his dream in a very clear form. He was standing very close to Baba in the dream. But, as he saw Baba more closely, he was surprised to find that except for the hair which were of Baba, the whole body of Baba changed into that of mine. The face, the lips, the smile—all were mine. He was more than convinced about the oneness of Guru and God. He came to me in the morning hesitatingly and haltingly lest I should reject him. But, by now, there was not a trace of anger in me. The wave of anger had changed into a wave of love. When he came near me, I just embraced him as if nothing had happened. He felt relieved and narrated this dream to me.

I have described this event as a major one because of the unique spiritual principles[4] which Lord *Shiva* has Himself created to get a person accepted as Guru. I may point out that many similar happenings had taken place in the past in which *Shiva* created 'oneness' of Baba and myself to convince a wavering disciple. For example, during a meditation camp from April 6 to April 13, 1980, while one *sadhaka* passed through the supreme experience of the opening of Third Eye in which he saw me, another *sadhaka* of young age had this dream to report :

> "I was much lucky to have a vision of both Baba and my Guruji in a dream on the 9th or 10th of April, 1980, during my first meditation camp that was held at Garh-Mukteshwar. Baba was wearing red clothes and Guruji was wearing white clothes as normally is the case. The surprising part of the dream was that both the bodies were joined together. Half of the body was of Baba and another half of body was of Guruji. Both the portions were blessing me. Afterwards, in days to come, the same picture appeared a number of times in my inner vision during my *sadhana*."

Let there be no mistake about it in the mind of the readers The Lord was in me and I was in the Lord. He was doing everything.

We returned to Delhi on October 11, 1981, and engaged ourselves in the same routine affairs.

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[4]For a greater understanding of these principles, please refer to chapter-XV.

CHAPTER-XIV

The Peak Of Absolute Consciousness

There were certain experiences both of practical wordly nature as well as spiritual nature in the last Rishikesh camp. The experiences of worldly nature related to the following aspects.

Firstly, during this camp, we felt considerable difficulty in getting proper and sufficient accommodation at Rishikesh for the conduct of our meditation camp. The managers of *ashrams* could not appreciate that the nature of work for which we wanted accommodation was quite different from the nature of picnic attitude with which many other people came and stayed in their *ashrams*. Their attitude was negative towards the *sadhakas* and the camp. They, it appeared, had completely forgotten the great purpose for which these *ashrams* were originally planned and started. They could seldom see that the *sadhakas*, after leaving their much better accomplished homes with all the comforts and facilities and spending good amount of money, had come to Rishikesh with some better purpose. This difficulty gave me an idea that if this kind of work was to continue, an *ashram* of our own is a must.

The second experience of the Rishikesh camp at the practical level related to the realities of the working of human mind. It is a hard fact that in modern times it is rarely that a well-balanced and well-adjusted person with a happy life comes to the spiritual path with a desire to reach the Lord. Most of the people who come to this path are those who are generally broken in spirit, have numerous emotional and physical problems, are caught in economic and social tangles of severe nature and thus seek some kind of support and dependence. To feel that after coming to the spiritual path, they would be quickly transformed is to expect too much. In fact, mental and behavioural transformation is the most difficult task in the world. People generally have certain well-fixed notions and perceptions about the objective social reality, and they compulsively repeat their behaviour patterns in certain given social situations again and again. A person who is fighting constantly in his family or constantly using negative, derogatory and critical language about his colleagues in the office cannot be expected to change himself drastically in a matter of days after coming to the spiritual path. This problem was felt in this camp and it was obvious that as the number of *sadhakas* increased in future, this problem would also tend to become more acute. It was further observed that certain *sadhakas* did not undertake spiritual practices very seriously possibly not appreciating the great purpose of the camp. These difficulties gave me an idea that along-with love and pampering, a strict attitude for maintaining discipline should also be adopted in future so that the attitudes of the *sadhakas* could change at a faster rate in their own interest.

There were also certain experiences of spiritual nature, both in my personal life and in the lives of many *sadhakas*, which had their own implications for the future. I would narrate some of them very briefly as follows.

In my personal life, I felt an increasing state of detachment and disinterestedness in the physical reality of human beings. In fact, the human barriers, as I have repeatedly mentioned in some past chapters, had got almost completely dissolved in my psychic system and I was in a jubilant mood of freedom most of the time. I did not feel any attachment or repulsion for anyone as I used to feel in my past life. Neither birth nor death appeared to have any meaning for me.

My inner mental state was also quite changed now. The red-aura did not appear much. The upward rising waves of energy were occasionally felt in a big way indicating clearly that some more resisting psychic material which blocked the path of the *jiva* to ultimate bliss has yet to be burnt and dissolved. However, these waves were not disturbing at all. Rather they provided a blissful feeling. The state of stability had also increased quite considerably.

Some *sadhakas* also underwent certain spiritual experiences. Two *sadhakas* saw highly meaningful dreams about me which tended to establish my identity with my Guru in their mind. One *sadhaka* experienced the state of trance. Certain other *sadhakas* reported visions of light and some other spiritual objects.

After coming from Rishikesh camp, the ideas for establishing an *ashram* and doing spiritual work emerged more forcefully and became increasingly clear day by day. I had no doubt in my mind that an *ashram* for doing religio-spiritual work was bound to come up in the near future itself through this body, and further that in years to come it was likely to develop into a big centre for psycho-spiritual work in the country in general but in North India in particular. I had this firm notion in my mind that this would be one of the main centres which were going to be established by the self-realised disciples of the Eternal Lord/Guru Bhagwan Sri Sathya Sai Baba in the country. It may be recalled that during the summer course on Indian culture and spirituality in 1976, held at Nandanvanam, Ootacammund, Nilgiri Hills, Baba waved His hand and created a silver plaque, with a map of India embossed on it, showing many places which would, in times to come, become centres of spiritual work from where Sai's message would be propagated.[1] I felt on the basis of my unique experiences that our *ashram* should become one such centre.

On the front of spiritual evolution, some clear stages of inner life further emerged in me after this camp. Most of the time, I would come to the *Trikuti* automatically and stay there in peace and bliss. I would go into *maya* only for some worldly work. That occasionally tended to create some tension in me in the same way as it happens in a worldly man. But then the thought always came, "I am in the Lord and am doing this work as His service. No harm can ever come to me". This always helped me in overcoming any trace of anxiety which tended to arise in me.

However, the most fantastic change in me during this period related to a state which can be described as a state of complete *advaita*. Whenever I went into this state, I would feel that "I am the final reality. I am everything". The possibility of emergence of such a state in a *sadhaka* is mentioned in many serious writings on spirituality including those of

[1]Please see *Sathyam Shivam Sundaram*, Part IV (Prasanthi Nilayam : Sri Sathya Sai Books and Publications, 1980), p. 47.

Bhagwan Sri Sathya Sai Baba. It is stated by Baba in *Upanishad Vahini* that the *Vedas* and *Upanishadas* have three *kaands*. They are (i) *jnana kaand*, (ii) *karma kaand*, and (iii) *upasana kaand*. The *jnana kaand* corresponds to *advaita*, that is, a *jnani* who has seen the Lord inside will end up with a feeling of oneness with the Lord. The *karma kaand* corresponds to the evolutionary experiences which evolve a *jiva* into a state of *vishishtadvaita*. This means that the dominant feeling in the yogi will be of great nearness to the Lord. The *upasana kaand* leads to the state of *dvaita*. This means that the yogi will always feel considerable distance between himself and the Lord. Since I had undergone the experiences of *jnana* in a most vivid way, I was coming to a position of complete *advaita* off and on. This was told to me by certain saints also during my initial suffering caused by the spiritual experiences, that the *Kundalini* process in me would end up in complete *advaita*. The glimpses of it were coming to me now in abundance.

The above experiences related to my personal evolution. There were also many things which were happening to various *sadhakas* initiated into *dhyana* by me. Till this time, there were five *sadhakas* in whom the *Kundalini* had got activated. Now they were passing through the same experiences of 'ups' and 'downs' through which I had passed. Out of these five persons, one had experienced the opening of the Third Eye alongwith the arousal of *Kundalini*. Considering the fact that there were only about 40 initiated *sadhakas* in our whole group, the number of five people getting into *Kundalini* experiences was considered 'massive' by one of the *sadhakas*.

The other *sadhakas* were also getting many spiritual and mysterious experiences which not only often put them on a high path to spirituality but also convinced them that they were coming to the Divinely-ordained place for spiritual guidance. In this connection, I would specifically mention the three experiences of three different *sadhakas* which were reported to me after the Rishikesh camp. One *sadhaka* reported in his paper on his experiences read on the birthday of Bhagwan Baba that his wife had some big lump of flesh in a portion of her body. This was considered to be nothing else than cancer. But my form appeared in the dream of that woman one night and asked her to give it a knife. The lump was cut in the dream itself and from next day onward they found that without any medicine it started subsiding and vanished after a few days. To me it was not surprising at all because I knew by now that it is the Lord who does everything through the form which He accepts as His own after giving realisation to the person.

Another experience was narrated to me by a very young *sadhaka* who came to me only occasionally. One day, he read an article on *Maharishi* Arvind in a magazine. There was a photograph of the *Maharishi* alongwith that article. He reported that on that night he saw a dream in which Sri Arvind appeared clearly. Sri Arvind told him that the person to whom he went for spiritual guidance (reference was made to me) is *Shiva* and *Shakti* and he should continue with his spiritual efforts under him (me). For others, it was surprising but not for me because it was a case of *Shiva* (a God-realised person becomes *Shiva* Himself) telling a doubting disciple about *Shiva* (another realised person) to create faith in him about *Guru* and God. After the opening of the Third Eye, I had become three-eyed *Shiva*. *Shakti* is nothing but the inseparable aspect of *Shiva*. Where *Shiva* is, *Shakti* is.

The third experience was narrated by a woman *sadhaka* who had first come to me in a very disturbed emotional state. She got numerous experiences right from the first day of coming to me. During these days, she was getting a house constructed. She reported that each night she got some communication from me as to what should be added or constructed in the house and where. On the basis of it, she gave instructions to the engineer who simply felt surprised at the correctness and exactness of things told to him. Some people felt surprised but not me. I knew that things which are impossible for man are possible for the Lord. The guidance was being given to her by the Lord assuming Guru's form!

A New Insight

The mercy of my Guru on me has been so tremendous that perhaps it may be difficult to find a case parallel to it in the annals of spirituality. Right in the beginning of my experiences, He told me, "Sit with Me. Everything will be revealed to you slowly and steadily". A perusal of the preceding chapters must have convinced the readers that the knowledge about various aspects of spirituality was emerging slowly and steadily in my mind. The astonishing aspect of my experiences was that when certain things became very clear to me, I would sit on my typewriter under a compulsive mental wave to record that point lest I may forget it later on. The whole book has not been written in the traditional method, that is, first collecting all the materials, then classifying them into themes and chapters, and then writing them. It has been written side by side the emergence of spiritual experiences and clarifications about many aspects of spirituality. It will be surprising for the readers to note that no attempt has been made to revise or modify the previous chapters in any significant way, in the light of the later experiences in order to give it a more cohesive look. No fact related to dreams, communications, understanding of experiences, etc., has been deleted or added in the previous chapters for removing any contradictions or inconsistent statements. Even so, readers will find that there is a remarkable degree of cohesiveness in the presentation of facts and events which represent nothing but the evolution of the *jiva* reaching up to the final point. In spite of certain small contradictions, the knowledge of the whole spiritual path is presented in an upward gradational order providing knowledge of side-issues at appropriate places. This has been possible, I am certain, because of the planning of my Guru who is sitting inside me, giving all experiences to me, clarifying all points to me, and also forcing my human frame to write them side by side. I can also say with one hundred per cent surity that if such a work is not written side by side alongwith the emergence of experiences, it can never be written later on by remembering the old experiences. For example, it would be absolutely difficult for me to reproduce in proper language the experiences of pain and suffering which I underwent during the initial phase of my *Kundalini* arousal in 1975, for the simple reason that now a days, I live in a state of *ananda* and peace and often I simply do not see that any pain or suffering exists anywhere, least of all, in me.

To continue with the story of my spiritual evolution, I got further clarifications about certain aspects of spirituality in the very early dawn of January 30, 1982. As usual, I got up at about 3.30 a.m. but kept on lying with closed eyes in my bed. My vision, as it was usual now most of the time, remained turned up near the *Brahma-randhra* and I could see it clearly that I am caught up near the *Brahma-randhra* by some force.

In fact, I was bound to it in an unbreakable manner and I knew that this force was nothing else than my Guru. I entered into a very sweet communication with my Guru. I was speaking such sentences to Him as, "Baba, You are everything. You have got me out of all sufferings. You have lifted me from the lowest depth of existence. You are everything. I am your beloved child. Kindly see that when I leave my body, my head is placed in your lap. I have no other desire now for any economic, professional, or social gain. This body of mine will be used only for your work and cherished principles. In fact, who am I to use this body ? Kindly have mercy on me to use this body the way you like best. I am simply your child who does not know anything".

This kind of communication was continuing in me in a greatly intimate and loving way. My entire attention was concentrated on Him near the *Brahma-randhra*, and I was not even conscious of my body! As I was concentrated on Him, I immediately noticed that my Guru was no longer there and I was now simply concentrated in a most enchanting way on the sound of 'Om'. The more I got concentrated on this sound, the more clear it became. It was a continuous On...n...n...n...n...n...m, like the sound coming from some electric pole in which powerful current was passing. Many people who recite 'Om', finish it alongwith their breath giving an impression that it can be finished and restarted. But the fact is that this sound is continuous. It cannot be finished and restarted. It is the *Shabad*. It is that Cosmic sound from which everything emerges and into which everything merges back. This is the *Brahma-naad*. The great idea flashed in my mind in a second that the Guru and this 'Om' are interchangeable as I experienced it just now and further that they are ONE. They indeed represent the greatest secrets of all spirituality. What I found further was that as I was completely absorbed in my Guru a few minutes back, I was now absorbed in the same manner in this *Shabad* or *Word* or *Naad*. I was not conscious of my body leave alone any idea about lust, attachment, jealousy, anger or greed, etc. Thus, two things became very clear to me.

Firstly, once *Ram* comes into a person, *Kaam* cannot keep its hold on him for long. Appearance of the Lord in a body will destroy all the basic *doshas* like attachment, lust, jealousy, anger, greed, and ego in the person. Thus, persons who keep on passing judgements through the projection of their own *doshas* and ignorance in the name of psychological and sociological knowledge, that such saints as Dattatreya and others were dominated by sex as they were always surrounded by women, should correct their vision. They will be well-advised in their own spiritual interest to learn to surrender to such persons to realise something instead of judging them on the basis of their ignorance.

Secondly, it was clear to me that all paths which take the *jiva* upto the final merger with the Lord are equally good. Some people told me that certain persons claim that the *Surat Shabad* yoga is the superior most yoga as it takes the *jiva* to the highest plane. This should be considered as palpably wrong and should be considered as an attempt even by the realised persons to act like shopkeepers describing their own goods as superior to the goods sold by other shopkeepers although the goods are the same and manufactured by the same company. It should be clear to the readers that the *Kundalini* yoga or *Surat Shabad* yoga are one and the same thing in the end. The greatest secret of all the yoga is that the Guru catches hold of *jiva* at the *Trikuti* out of His

mercy.[2] Once it takes place, the Guru will see to it that the *jiva* reaches all the higher planes in His company and becomes the Guru itself. As there is only one Guru in the universe and that alone is the final reality, there cannot be different planes to which the different paths can take a *jiva*.[3] The Guru keeps the *jiva* into different positions only to take particular work through a particular body. Here I would suggest to the readers to take *Bhagavad Gita* as the finest and the final book of wisdom in these matters. This great book is the word of God Himself and explains all the techniques of yoga. Since all the techniques take the *jiva* to *moksha* or a state of realisation, they are all equal. When Lord Krishna says that the *jnani* is most loved by Him, or a *karma* yogi is most loved by Him, it should not lead to any confusion as to who is superior. By using the superlative degree in relation to all kinds of yogis the Lord clearly wishes to say that all of them are most superior and most loved by Him and hence, all are equal. The only fact is that whomsoever He accepts, in whatever way and through whatever method, he is the most beloved child of the Lord.

Here I would like to make some amendment in one of my statements given in one previous chapter. I stated there that the *Kundalini* yoga alone is the *Guru-kripa* yoga. This is true in certain broad sense. But the same is applicable to the *Surat Shabad* yoga in equal measure. In fact, in the ultimate analysis, it can be stated that all yoga is *Guru-kripa* yoga. One realises God because of His Will only. Thus, through the *kripa* of my Guru, I was realising the great secrets of spirituality.

The evolution in me was going on unabated bringing into my consciousness new items of knowledge. During this period, I came across certain new things about *Kundalini* process. I have already written that the whole process of *Kundailni* is a process of expansion of consciousness and contraction of mind in order to get the ultimate realisation that one is all consciousness and not mind or body. I also pointed out that this process looks fearful and anxiety producing in many respects. Now, I was able to know the following further aspects of *Kundalini* process which become the cause for anxiety.

(i) The mind is a collection of numerous human images and various relationships with them. It is a bundle of millions of sense-impressions related to millions of material objects, and millions of desires about them. This is the cage in which a *jiva* (the individualised consciousness or the personalised I-sense) is caught. The process of extrication of *jiva* from the cage itself is very painful, although after extrication when it is liberated, it is all joy.

[2]In *Kundalini* yoga, the Guru puts the disciple in contact with *Shakti* which slowly and steadily liberates the *jiva*. In *Surat Shabad* yoga, the Guru puts the disciple in contact with the Cosmic sound which slowly and steadily liberates the *jiva*. I have no doubt in my mind that in the ultimate analysis, *Kundalini* is *Shabad* and *Shabad* is *Kundalini* and both perform the same function.

[3]In *Surat Shabad* yoga, the sound also vanishes ultimately and one goes into a state which is described as *Hairat* (wonder). In *Kundalini* Yoga the *jiva*, *Shakti* and form of Guru also finally vanish into a void which is nothing but a state of pure-self. This can also be described as wonder.

(ii) A stage comes during the process when one hangs between body (ego-I) and consciousness as one's reality, but as the roots of the mind and ego have been shaken because of the *Kundalini* process, one becomes unstable and often suffers from anxiety, insecurity and loss of confidence. This becomes very painful at moments in certain social situations and one looks like escaping those situations.

(iii) In the process of dissolution of the mind, a stage appears when one loses almost all emotional contact with brothers, sisters, friends, etc. This causes strange behavioural maladjustments in the person in the society. This is often accompanied by his strange expressions in language about reality etc., which are not appreciated by the people around him. One becomes a wet-blanket in all social situations so much so that one is not able to share even the deepest sorrows and joys of the relatives, friends and neighbours in a socially approved way through the usage of correct language.

(iv) But more than the above points, a fearful stage emerges again and again when one goes for long spans of time into a stage of blankness and loss of contact with the outside objects of the world. This is nothing but a great feeling of estrangement which makes one incapable of responding properly to social demands. The person, as surrounded he is by ignorant people in this matter, looks like a crank to others.

However, these things now did not bother me much. On the contrary, I was an entirely changed person with an incomparable sense of freedom, bliss and beautitude. I had transcended almost all relationships and bondages and no feelings of sadness, even at the death of some near-one, came to me.

The Process of Evolution in a Jnani

I became very clear about another thing also. The journey of the *jiva* towards *Brahma-randhra* is perhaps the longest journey in the world. Again and again, it appeared during the process that I had reached the *Brahma-randhra* and was very near to the point of final bliss. But again and again this hope was belied and it was realised clearly that some distance still remained to be travelled. The most positive aspect of this journey was that with the passage of each day, I became more and more sure that the goal was the *Brahma-randhra*. There arose no doubt about it in my mind in spite of occasional frustration which came out of non-fulfilment of expectations. Another clear understanding was that around the *Brahma-randhra*, there were many points (like the many peaks of a mountain which surround its highest peak) which themselves represented great hall-marks of spiritual achievements. In fact, whenever I touched any of these peaks, I went into a blissful state and felt that the end of the journey had come. But in a day or two, I again realised that it was only one peak near the *Brahma-randhra* which I had touched, and I was still very much hovering around *Brahma-randhra*.

The entire process can be understood from Figure-31.



Figure-31

The small circles in the figure represent the *jiva* or the individualised consciousness. It is bound by the mind stuff all around. It is this *jiva* which goes upward during the process of evolution. It is this *jiva* which is caught in numerous mental formations all around. These formations are represented by different peaks. They are represented by A, B, C, D, E, F, etc. The *jiva* on the *jnana marg* tries to reach all the peaks one by one considering them to be the goals but after reaching them it finds that they did not represent the goal. A compulsive journey towards these temporary peaks represents the mental conditioning of a person who often undertook it in the past also while living in *maya*. By witnessing, *manana* and *Kundalini's* grace, all these paths and peaks are burnt and transcended slowly and steadily so that the *jiva* is no longer their victim and does not go to the same paths and same peaks again and again. This process leads to the extrication of *jiva* from many bondages. That makes the *jiva* more liberated. This means that the *jiva* (individual consciousness) has got more expanded and the mind has got diminished and transcended considerably. This also means that the *jiva* is now closer to the central peak represented by the *Brahma-randhra* where Eternity resides. It is the peak of Absolute Consciousness—the ONE and INDIVISIBLE Consciousness. It is represented by Z.

However, while reaching the peak of Absolute Consciousness (the final goal) there are certain more peaks very near to the central peak. These peaks surround the central peak in a way that each one of them gives the impression that it itself represents the central peak. They are represented by X and Y on both sides of *Brahma-randhra*. The *jiva* travels to them quite often and feels a lot of satisfaction. For example, occasionally a very subtle idea of a big *ashram*, great fame and lot of devotees doing meditation and the Guru sitting in a state of near absolute bliss may represent the attributes of one of these peaks. A *jnani*, however, becomes immediately conscious of such a peak with all its attributes and knows immediately with a wide-awakened sense that all these attributes are of *maya* and not of spirit. As such, the peak is in *maya* and does not represent the final goal of Absolute Consciousness. The goal is only God/Guru sitting at *Brahma-randhra*. That alone is the state of Absolute Consciousness represented by the central peak.

These kinds of temporary peaks are noticed again and again and there is a tendency in the person to confuse them with the final peak as they look to be so satisfying. However, the vision of these peaks should be immediately replaced by the vision of ONE Absolute Guru sitting at *Brahma-randhra*. This is the process of evolution leading to the final state of bliss and beautitude where nothing exists except a state of unshakable silence. Nothing can stir that state. That is the unchangeable ONE Reality, ONE Truth which is the final goal. In this state, there is none to say even "I am that".

I was indeed surprised to find that my witnessing process and the discriminating ability between truth and untruth had sharpened so much and had become so quick and automatic inside that nothing could confuse me. I could contact the truth for absolute stability and peace and then could contact the *maya* at my own free-will. I was in command of this process.

By September 1982, I had indeed touched the most sublime state in my evolution. On the inner level, I clearly saw that the entire mind had been crossed and I often stood in touch with Absolute Consciousness in a formless state or in touch with the form of Sri Sai Baba of Shirdi. No barriers, human or others, now blocked my way. The covers of ignorance had been torn asunder and nothing appeared inside which could create repulsion in me as behind it I always found myself in touch with the most blissful Eternal Consciousness or the form of my Guru.

The most interesting and strange thing was that occasionally I would find Sri Sai Baba of Shirdi sitting at *Brahma-randhra*. Then I would see that Bhagwan Sri Sathya Sai Baba was sitting there. And then I would find that instead of Sri Sathya Sai Baba, I was sitting there. The most meaningful conclusion was that not only my Guru's form was interchangeable with the forms of Rama, Krishna, Jesus Christ and Nanak, and all other forms of God but my own form had also become interchangeable with those forms ! All the forms of Gurus and Gods are nothing but the same One Absolute Consciousness !

The foregoing description of the evolutionary journey in me should convince anyone that now I was nearing the end of it. This was all *Jnana marg* or the yoga of knowledge. In this process, one does not surrender to anything inside but keeps on witnessing, facing and confronting everything inside which forms the cage around the *jiva*. It is a fantastic struggle

of liberation where the *jiva* (the individualised-I) keeps on expanding constantly by breaking and transcending the boundaries erected around it by any mental-stuff.

The internal evolution had its clear effect on my perception of the external world. The human and material objects in the external world also got transcended. My vision could automatically and instantly pierce any human being or other material objects in a moment and I would find myself in touch with the same Absolute Consciousness. I often found ONE behind everything. Thus, no external object could inspire any feeling of repulsion or attachment in me as I was not much conscious of the external objects constituted of five elements. The names, forms, status of various persons etc., created very superfluous impression on me and, being the knower of Absolute Reality, I ceased to value them. There appeared to me no difference between the great and the small as behind both there was the ONE. This state had got so much well-established in me that a heap of rubbish lying in a garden would not create any repulsion in me and a rose flower in the same garden would not unduly attract me because behind both I instantly found the same Absolute Consciousness or the form of Sri Sai Baba of Shirdi. Thus, I had verily entered the state of *advaita*, the end of the evolution.

The position became further fortified in October, 1982. I often found that now there were indeed no psychic barriers which would separate me from the Lord. The strange thing was that now if some of them tended to appear, I did not try to transcend them—they got automatically pierced and I could easily come in touch with Absolute Consciousness. The most astonishing thing was that now I did not find Sri Sai Baba of Shirdi at *Brahma-randhra*. I felt that only I was there. I found my own reality behind each one of them. The mind and body of any particular individual, even standing right before me, tended to be torn asunder automatically and I would find myself right in touch with his essence, that is, the consciousness. The wonder of wonders was that I found no difference between that reality and my own reality. In fact, that reality appeared to me to be my own self. Thus, the walls of duality fell ultimately in this process of evolution. The result was that the walls of hatred and fear also vanished right from the roots. I could now feel love for anyone, even a very bad person socially speaking, for I did not see in him that bad person but my own reality. Thus, loving the other person or showing concern for him was nothing but loving my ownself and showing concern for my ownself. Wherever I turned my vision, I found nothing but my ownself.

This vision kept on fortifying itself with the passage of each day. Not only in human beings, I found that I was in every creature—birds, animals, etc. I felt that I was sitting in each one of them. Not only in human beings, birds and animals alone, I felt that I was there even in inanimate objects. There was nothing in the whole universe where I was not. One day I saw in imaginations the bodies and forms of my eternal Gurus, Sri Sai Baba of Shirdi and Sri Sathya Sai Baba. Immediately I found that I was even in them. I am the Reality behind all the bodies and forms. I had received a communication from Sri Sathya Sai Baba in 1972, in which He told me, "I am you, you are Me. We are one". Now the truth of it dawned on me. I am the Reality in Him ! He is the Reality in me ! ! His physical body and my physical body are a mere collection of five elements. The Reality behind both is ONE.

The more I found myself in everyone and everything, I felt a strange feeling of love and *prema* surging in me for everyone and everything. I felt this feeling even for plants and stones! The idea of 'you', 'he', 'it', etc., became very superfluous. I felt it was all "I". The feelings of withdrawl from men and materials, the feelings of estrangement and alienation, which I had experienced all along in my life, vanished from their very roots.[4] Now, I found a new warmth in my relationship with everything animate as well as inanimate. This was love. This universal love is God. This love is the natural quality of the "self".

Thus, the state of pure and Absolute Consciousness brought forth an astonishing change in me. Now I had returned back to my original and eternal home of unshakable peace.

States of Consciousness

The story of my evolution contained in this book is nothing but the story of the different states of consciousness. There is much research going on in the psychological laboratories in the West on the states of consciousness. The entire exercise appears to me to be meaningless as it would not be in a position to establish any conclusions finally, for, the method, approach and hypotheses adopted in this research are faulty.

If the readers are able to understand and properly comprehend the meaning of (i) Absolute Consciousness, that is, *Shiva*, (ii) Absolute Energy, that is, *Shakti*, (iii) the individualised and embodied consciousness, that is, *jiva*, (iv) three *gunas* (qualities) namely, *tamo-guna*, *rajo-guna*, and *sato-guna*, representing inertia, activity, and peace, respectively, and (v) seven centres of consciousness—five located in the backbone, the sixth located at *Trikuti* and the seventh near the *Brahma-randhra*, then they can understand the secrets of the different states of consciousness.

On the basis of my experiences and the thorough understanding of the above five phenomena, I give below in brief the conclusions about the states of consciousness, which, it is my belief, will never be modified. Many researchers will produce false conclusions again and again like many scientific findings, but these will stand eternally true. The conclusions are :

1. There is God. This is a state of pure and Absolute Consciousness. There is no trace of any idea, thought, emotion or feeling in it. It is self-caused and ever-existent. No ego should ever feel that it can comprehend it except through the process of its own destruction and dissolution.
2. This Absolute Consciousness is the master of Absolute Energy in the Cosmos. The entire drama of creation, maintenance and destruction is being played in the visible world of matter and the inner mental world of ideas and thoughts by the Absolute Consciousness through the instrument of this Energy.
3. A small reflection/portion of this Absolute Consciousness, when gets enslaved and embodied because of the play of energy and material world on it, becomes the *jiva* or what we call as embodied conscious-

[4]The occasional feelings of irritation which I used to experience in my office also ceased completely. Now, I could feel happy in any company or at any place!

ness. The source of this *jiva* is God and the goal of this *jiva* is Absolute Consciousness (God). By removing the bondages of the material/mental world around it, it can merge back into the state of Absolute Consciousness.

4. It is this *jiva* or embodied consciousness which experiences different states off and on in accordance with the quality and intensity of the mental/material waves around it at a particular moment. This experiencing of different states by *jiva* is described as different states of consciousness. As the mental and material waves change from moment to moment, one experiences different states of consciousness every now and then.

5. There are three major *gunas*, known as *tamo-guna* referring to inertia, *rajo-guna* referring to activity, and *sato-guna* referring to stability, which take hold of the *jiva*. A major classification of the states of consciousness relates to these three *gunas*. An individual may experience all the three *gunas* taking hold of him off and on and thus may experience the three states of consciousness. As there may be a predominance of one *guna* in a personality, different persons can remain in different states of consciousness. Thus, there are three major types of personalities in the world according to these three *gunas* and consequent states of consciousness.

6. The *jiva*, according to the predominance of ideas connected with one of the five elements (earth, water, fire, air, ether and the various attributes associated with them), represented by lower five centres of consciousness in the backbone or connected with Guru at the sixth centre of consciousness at *Trikuti* and its attributes, may revolve in different centres of consciousness. These six centres determine six states of consciousness for the *jiva*.

   The lower centres are more gross than the higher centres. The quality of consciousness at lower centres is gross and not refined. The ultimate aim of the *jiva* is not to keep on experiencing different states of consciousness but to merge back in the Absolute Consciousness by crossing all the lower centres of consciousness represented by five elements.

7. The Cosmic Energy, which is at the command of the Absolute Consciousness, binds the *jiva* on a downward journey (involution) and is responsible for making it experience different states of consciousness by creating different psychic/material bondages around it. The same Cosmic Energy liberates the *jiva* on an upward journey (evolution) towards Absolute Consciousness and is responsible for making the *jiva* experience the state of Absolute Consciousness by removing all the psychic/material bondages around it.

Thus, the *jiva* must pray to the Absolute Consciousness and Absolute Energy (*Shiva* and *Shakti*) to liberate it from all the states. Apart from the prayer, the individualised *jiva* should undertake certain spiritual practices like *japa*, *dhyana* and *namasmarna* to liberate itself in order to experience the state of Absolute consciousness. That is its true and final nature.

CHAPTER-XV

He Is In Me, I In Him ; He Does Everything

I have narrated the story of my spiritual evolution upto the emergence of a state of *advaita* in the last chapter. In that chapter, I have tried to show the evolutionary path which a *jnani* traverses and also how he touches the peak of Absolute Consciousness through the *Kundalini* process. I wish to devote this chapter to a discussion of certain major principles of spirituality. I am developing these principles both on the basis of my experiences and experiences of many *sadhakas* who were initiated into *dhyana* by me. No wonder, I have given a number of experiences of even very personal nature from the lives of many *sadhakas* while elaborating the principles.

He is in me, I in Him ; He Does Everything

I found both from my personal experiences as well as the experiences of many *sadhakas* that there is only ONE planner and executor of all these experiences. That planner and executor is ONE *SHIVA*, the HOLY COSMIC SPIRIT which has no name and form. That ONE REALITY grants all the experiences to various persons all over the world. The same *Shiva*, or the Holy Spirit, assumes the form of *Avataras* from their birth. The same *Shiva* operates through the physical names and forms of various Gurus who realise Him through the process of yoga. Because of the physical reality, it appears that a particular person, known as Guru, is granting all those experiences to his disciples. However, numerous experiences which are given to the disciples through the form of the Guru may not even be known to the Guru ! It is *Shiva* who assumes the form of the Guru and who grants all the experiences to the disciples. I will narrate numerous experiences in this chapter to show that this principle represents the crux of entire spirituality and the secret of the miraculous powers of all Gurus.

To go back to an early stage of my meditation, I had received a clear communication in 1972 while doing meditation[1], "I am in you, you are in Me ; I and you are one". At that time, I was not able to understand the real import of this communication. However, when my Third Eye opened in March 1975 and I saw God in the form of Bhagwan Sri Sathya Sai Baba, Lord Krishna and Lord Jesus Christ, only then was I able to know the meaning of the communication and, for the first time, I also understood the meaning of the often repeated sentence, "God is the dweller in every heart". I got stuck to His bosom right in the Third Eye. The ONE who resides in the Third Eye, I experienced, is everywhere. As I stuck to Him in the Third Eye, I also became a resident of the Third Eye, and felt myself to be everywhere.

After this experience in 1975, I always remained conscious of the reality that He is in me and I am in Him. Slowly and steadily but inevitably it started dawning on me because of many of my own

[1]Please refer to *Psycho-Analysis and Meditation*, Vol. I, chapter-II.

x cf "the Holy Ghost" of the Christian Trinity

experiences and the experiences of others that He was doing everything and I (my personal ego-self) almost became a non-entity in the whole drama of various happenings. But since most of the things happened through my form, many people blamed me or praised me for those happenings. I have already given a number of such experiences and happenings throughout this book. I would narrate certain more happenings in this regard to illustrate as to how everything was being done by Him.

In 1975, after the opening of my Third Eye, I passed many days at Jagadhari where my father and three brothers lived. During this period, I often used to do *japa* of '*Om Nama Shivaye*' on a sofa lying in the bed-room of one of my brothers, but used to sleep at night in an adjacent room. One day, early in the morning, my brother, in whose room the sofa was lying, astonishingly reported to me that on that night he clearly saw me sitting on the sofa lying in his bed-room. He asserted that he could not be wrong. Similarly, in June 1976, a friend reported to me that he noticed me in another friend's house where *bhajan* was going on, while the fact was that I had not gone to that *bhajan* at all. In those days, I used to feel a little perplexed by such reports, but came to know on further experiences that these are quite ordinary things in spirituality. It is Lord *Shiva* who assumes the form of the realised person, and keeps on doing all these things to establish the omnipresence of the person in the eyes of the people or to save the realised person from any untoward happenings[2]. Similarly, one Mr. R who was initiated into *dhyana* by me often reported to me that whenever he sat for *dhyana*, whether in his home or elsewhere, he immediately felt that I was present there with him. He wanted to confirm if it was a reality or merely a hallucination. I told him that it was a reality and not a hallucination, because by now I had understood the clear import of this experience both on the basis of my experiences and the experiences of many other *sadhakas*. It was indeed the Lord who was doing all this.

These happenings represented only one aspect of the things which were being done by Him. A more significant phenomenon used to happen through the media of communications in dreams where again I could transcend time and space completely and could see things both of future and distance. On the basis of these communications, I often made predictions which always came out true. In fact, I became so sure of the truth of these communications that I often used to say to some *sadhakas* that science is nothing before spirituality. The scientific findings, conclusions and predictions can prove wrong and can change diametrically with the passage of time, but not the findings and conclusions of spirituality or predictions made on the basis of spiritual communications. For example, some realised man said three things about God a thousand of years ago, viz., (i) God is in each one of us, (ii) God is everywhere, and (iii) God is all powerful. Could any saint change these findings and conclusions even a bit in later times ? Even today, a person who realises the Truth, will say the same things about God. But it is not so with scientific

[2]Numerous such happenings have been reported in certain books that when a beloved child of the Lord could not reach the place of his duty either because of his involvement in some spiritual work or due to any other reasons, his colleagues reported that he was very much present at that time at the place of his duty.

findings and conclusions. The findings of the greatest scientists have been changed or modified by other scientists with the passage of time.

What I observed about spiritual communications was that they had a distinct pattern of their own. An aura of red-light would appear in me alongwith a state of complete peace. In this light, the face of the person to whom the prediction related would emerge and he would normally himself convey the event which would take place or which had already taken place in his life. This used to be the most general pattern although sometimes communications about some persons also came through the appearance of a third person which too proved occasionally correct. Such communications took place in hundreds during the last six years or so. But I would narrate only three to illustrate the point.

One Mr. K. used to come to me. In October, 1977, Mr. K., alongwith his family, went to Bombay. On a Friday night, a red-aura appeared in me and in that light Mr. K. stood out clearly and told me that he went to Shirdi on Wednesday and returned on Friday. It was confirmed by him on the telephone to a relative. This was a case of transcending the distance.

In May, 1981, it was decided that one of my brother's family would also accompany me to a pilgrimage of Uttarkhand. This brother lived in a different city which was about 150 kms. away from my place. Two days before our departure, his wife appeared in the red-aura and told me, "Your brother will not be able to go". Next day, the entire family came to my place. While his family accompanied me to pilgrimage, he could not go due to certain unavoidable reasons. This was a communication through a third person.

In October 1981, we were to hold a meditation camp at Rishikesh. We needed at least 10 rooms, and expected to get them. A local trustee of the *ashram*, who used to give us rooms in previous camps, appeared in my communication on a night before our departure and showed four flats to me and told that only those four flats would be given to us that time. So this happened after we reached Rishikesh. In spite of our best efforts, the *ashram* people did not give us more rooms and we had to take a few more rooms in another *ashram*.

The above events simply tell about the Almighty who works through His chosen ones. Now, I would narrate certain more events of different nature which establish the same point, that is, 'He does everything'.

One Mr. T. entered into a verbal agreement with me to type out 1800 and odd pages of the three books, including the present one, at a particular rate. But after typing some pages, he declined to do the work on the basis of certain personal problems. I was able to see that there were no problems. He was simply not satisfied with the rate per-page. But he hesitated to say this. I told him that the rate could be increased if he so liked and I even made an offer of higher rate. But, as he was well-known to me for the last a few years, he stuck to his point that it was not because of the rate but due to his personal problems that he was not undertaking the work. I accepted his version with some initial frustration but without any trace of resentment as I knew that it was His work and He would see to it how it gets typed. A most fantastic thing happened after a week. One day, on 31.12.1978, when I had forgotten all about the event, he came to my residence in great nervousness right in the early hours of the morning and told me to give that work to him

for typing. However, I had already got some portions of the work typed by someone else. Moreover, I did not like the idea of giving this work again to him. I said so to him. But he was insistent on it and was talking in great anxiety. When I asked him about the reason behind it, I was astonished to listen what he reported. He said,

> "Last night when I was in sleep, I found that someone put his whole weight on me. I felt that I was dying under that weight. When I tried to wriggle out, I found that it was impossible. The person, under whose weight I was, asked me angrily why did I not type the work of Dr. Goel. I understood something from this sentence. As I was perspiring and about to die, the person got up and stood a little away from me. Then I saw clearly in the dream itself that the person was none other than Bhagwan Sri Sathya Sai Baba."

He told me that he got up in perspiration at about 4-00 a.m. and wanted to come to me immediately. But as it was still dark, he did not do so. Now, he wanted the work to overcome that experience of fear.

I could see the mercy of my Guru on me. He could not bear even my small frustration. I told him that I was not angry with him any more and he would not face this anxiety again. I sent him back without giving him any work in spite of his great insistence on it. The moment he left, I wept uncontrollably at the thought that the Guru cannot bear even the small rejection given to His chosen child and keeps a watch on everything.[3]

On May 18, 1979, one Mr. S. came to my flat with his wife and son at about 6.30 p.m. and reported to me that the *vibhuti* which he took from me last time turned into a fine *chuuran* which was given to his wife who was suffering with vomitting on his arrival back at home in Rajasthan and she was immediately cured of that vomitting. The wife was now with him to back up the reporting and also because of the faith born out of that experience. They also reported that a shelled almond was also found in the *vibhuti* which was shared by all of them as *prasadam*. I may point out that the wife of the person was suffering with cancer for the last a few years and the man had come to me two or three times even before. During his last visit he had taken some *vibhuti* from me for his wife.

I now narrate another very significant happening which took place in Garh-Mukteshwar in April 1980. I have already mentioned in one of the chapters that in 1980, we had a meditation camp at Garh-Mukteshwar. About 15 *sadhakas* attended that camp.

According to my inner compulsion, I used to touch the *Trikuti* of each *sadhaka* on Thursdays in the morning before they sat for meditation during these camps. As it was Thursday on April 10, I performed this function. I prayed intensely to Baba to accept and give spiritual enlightenment to every *sadhaka*. I never knew that on that day a great event was going to take place in the life of one *sadhaka*, who had also accompanied me to Shirdi recently.

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[3]I was reminded of certain similar events in the life of Swami Vivekananda, particularly the one in which his Guru appeared in the dream of a *halwai* and asked him threateningly to immediately prepare *laddu* and *kachori* and take them to the Railway Station where a very hungry Vivekananda was sitting and had already been humiliated, rebuked and rejected for asking some food from a rich couple who were eating *laddu* and *kachori* nearby.

I noticed that during the day time that *sadhaka* was reciting 'OM' in his room with great concentration without bothering about the convenience of others. As it was the rest-time for the *sadhakas*, I felt some irritation also. I was not able to understand even at that time that something great was going to happen in the life of that *sadhaka* on that day.

We, in accordance with our time-table, went to the bank of the Ganges in the evening, took our bath and sat a little away from the bank for meditation. After about 15 minutes, I noticed that the same *sadhaka* was sitting in a state of complete inner-absorption and was absolutely unconscious about outside reality. After another 15 minutes, he got up, walked upto me mechanically and went again into that state. I had not seen such a thing either happening to me in my life or to anyone else, so I got a bit worried. Meanwhile, the time of other *sadhakas* to sit in meditation was over. They also got up and came near me. They were able to read signs of anxiety on my face. However, I kept my nerve and put my thumb at the *Trikuti* of the *sadhaka*, prayed to Baba and called his name. The *sadhaka* returned to worldly consciousness in a moment ![4] I heaved a sigh of relief but at heart I was busy in probing as to what had happened to him. I tried to observe all his psychological and physiological reactions. I found that there was nothing abnormal with him. Even so, I felt some anxiety at heart.

It was after some time that he narrated his internal experiences to me which took place at the time when he was unconscious. He said that during that period he found himself near the shrine of Sri Sai Baba of Shirdi. There were many other devotees also. He immediately saw that the *samadhi* of Sai Baba opened up automatically and Baba emerged from the pit. He had a look at others and then came near him (this *sadhaka*) and blessed him profusely.

I was astounded at this narration and it immediately struck me that the inner-vision and the inward path of the *sadhaka* had got opened and he had a genuine vision of the Almighty. I also gave this interpretation to other *sadhakas* who were also looking greatly worried at this abnormal happening. It pacified them that it was a genuine spiritual experience. But, at heart, I kept the options open and wanted to observe him for some more time to form any final opinion.

The *sadhaka* did not behave abnormally in anyway during the rest of the time but while coming back to our place of stay from the bank, he definitely looked more absorbed and disconnected from us. He also went into the same state during the time of *bhajans* at night.

Next morning, we again went to the bank of the Ganges as per programme for *japa* and recitation of OM. The *sadhaka* stood up and in complete absorption started reciting OM in a very correct manner. He was standing without any consciousness of his body or of the environment. I slowly walked upto him so that I could make him sit or

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[4]This is an important point in the field of spirituality and it should be specially noted by the readers. Numerous *sadhakas*, while living near a Guru, often enter into a state of inner-absorption from which they find it impossible to come back to a state of worldly consciousness. Normal worldly people also find it very difficult to bring them back to such a state and often feel worried. The Guru can just put his thumb at the *Trikuti* of such a *sadhaka* and call his/her name. The *sadhaka* would soon return back to a consciousness of worldly reality.

lie on the ground. I am one hundred per cent sure that he was completely unaware of the outside reality, but as I reached near him, he fell at my feet, as if by some strong inner compulsion, touched them most reverentially and placed his head on them. Then he automatically came to his senses.

During the day time, I learnt that this fellow used to have some hysterical fits in his life and was often treated medically but to no purpose. However, he told me that during those fits his teeth and fists used to get clutched which often is a sign of disease. This relieved me a little that even if there was something wrong with the person, we would not be blamed by his family because of his past history. However, I was not ready to accept at heart that it was a physical fit. During this state, there was no closing of his fists or teeth. Moreover, he always felt a state of lightness and joy after returning from that state. His recitation of *Omkara* was also perfect. I was certain that it was a genuine spiritual experience of a high order. I told it to other *sadhakas* who were also wavering from one doubt to another.

He went into that state of complete inner-absorption two or three times on that day. In the evening, when we went to the Ganges again, he narrated to me and some other *sadhakas* an inner vision which he saw during one of his absorptions. He narrated that I took him into my lap and carried him to a place where Sri Sai Baba of Shirdi was sitting. Baba told me, "So you have brought him". Then pointing towards me he told the *sadhaka*, "He and I are ONE. You and I are also ONE. He was chosen by me for doing work for the good of humanity. You will also work for the good of humanity".

This narration left me in no doubt whatsoever that the *sadhaka* had undergone a genuine spiritual experience. I told the entire group that he has been accepted by the Lord, and it was an occasion of rejoicing.

In the next two to three days, he had certain other visions in the same way which tended to confirm my original conclusions. There were also indications that his *Kundalini* had become quite active.

Although this event created more faith in other *sadhakas* about the whole spiritual path and also about my genuineness, I had one fear. I knew that after returning to Delhi, I might face certain awkward situation from the side of the relatives of that *sadhaka* because I knew that normal worldly people feel happy when they read about a Buddha going to jungle and meditating for ten years, but they can seldom tolerate it if God comes into their own home and someone has to face some psycho-physical trouble on account of that for some time. This apprehension proved correct when we returned to Delhi. However, as it has nothing to do with the general theme of the book, we need not go into it.

There was a well-known Doctor C. in Delhi who was suffering with certain severe troubles of head and heart. He came to me about half a dozen times during 1978-1979. He also expressed his desire to be initiated into *dhyana*. I refused and asked him to do *japa* initially for some months.

On the night of February 10, 1980, the same red-aura appeared inside me during my sleep. The doctor appeared in that aura in a completely dejected mood as if completely lost having no hope for life. He looked at me in great suffering indicating to me that he was about to die and I should save him. I gave a nod in that communication itself.

Next morning, I got a little puzzled and asked one of the *sadhakas* to give a ring to that doctor and tell him that I would initiate him into *dhyana* on the coming *Shivaratri* which fell on February 14. When he came on the *Shivaratri*, then I came to know from him that on the evening of February 10, he was completely broken and clearly felt that he would die any moment. In that desperation, he prayed to Bhagwan Sri Sathya Sai Baba to save him.

I could see the entire planning of the Lord in this event about that person. It may be pointed out that he was initiated into *dhyana* on the appointed days. He started improving greatly from the next day itself. In April 1980, he attended a Meditation Camp at Garh-Mukteshwar in which he found further relief. In October 1980, he again went to attend a Meditation Camp at Rishikesh. It was in this Camp that his *Kundalini* got activated after which he started passing through the well-known experiences of 'ups' and 'downs', destruction and reconstruction which most of the persons have to pass through in the *Kundalini* process for getting a completely new life. He reported to me again and again that during the phase of suffering he would try to apply all his knowledge of medical science in order to understand his sufferings but would fail again and again as no such knowledge provided any clue to it. And one day in the end of 1981, when he passed through a highly blissful stage of extreme *ananda* right from 2 a.m. onward, he reported to me that now he was convinced that he had found a new life.[5]

Here I would narrate another interesting event in this series. There was one Mr. S. who was my colleague and was a good friend in bygone days. Many times we used to play chess together. After my experiences in 1975, our paths changed altogether. He was very critical of all religion and Bhagwan Baba. He became quite critical of me also. This was evidenced by an interesting episode. During 1977-80, I used to hold a class of children in my flat. Only a few children used to come and they were taught recitation of "*OM*", *japa* of "*Om Namah Shivaye*" and "*dhyana*" for two to five minutes. They also used to sing *bhajans*. Being the friend of these children, the daughter of Mr. S. also came to attend this class two or three times. When Mr. S. came to know of this, he snubbed his daughter severely. She did not come in the next class. On enquiring from other children, I found out that she was snubbed by her father and she would not attend any class in future. The children also told me that she was saying that "Baba is a smuggler". When they asked her, "then why should Dr. Goel worship Him ?" She replied back that Dr. Goel must also be His partner in smuggling ! It was clear to me that this kind of talk must have taken place in her family most probably through her father. I knew that there were many ignorant and misguided people, especially under the influence of some 'leftist-materialistic' philosophies, who were concocting and spreading all kinds of falsehood and rumours about Baba in accordance with their habits and training. From my personal experiences I knew that all such persons were enemies of higher spiritual thought and the work of Baba had created fears in

[5]During the middle of 1982, he got a check-up from a top heart specialist in Delhi. The specialist was surprised to find that there was no symptom of any disease in him. He also underwent many other medical tests on the advice of the heart specialist to become doubly sure that there was no disease left in him. Indeed, now there was no disease in him, although the 'ups' and 'downs' because of *Kundalini* process were there. I asked him to write a book on *Guru, Kundalini and Medical Science* from his first hand experiences.

them. I did not react much, except pitying the person at heart, and prayed to Baba to have mercy on that person and bring him on the right path.

After about three months, he met me in the 'lift' of our multi-storeyed flats. It was the middle of 1979. A powerful wave emerged in me and I told him, "By 1982, you will come on the spiritual path". He laughed at it.

In 1981, he got a heart attack. This brought some change in him. One day I found that he came to my flat to attend the *japa-namasmarna-dhyana* class which used to take place on every Tuesday and Friday. A change started coming in him. He was not very regular but started doing *japa* at home almost regularly. From the beginning of 1982, he started coming to these sessions more frequently. The most surprising thing happened on the night of February 3, 1982. I saw him in a dream. He was sitting in my bed-room and addressing me "Guruji". I immediately got up with his clear words, "Guruji" ringing in my ears. I knew that his *jiva* had bound himself with me and I should initiate him into *dhyana* on the coming *Shivaratri*. Indeed, God's mercy will come on everyone ! Accordingly, he was put on the path and he also made quick progress.

God's ways are strange ! A number of times I noticed that certain new *sadhakas* used to bluff me or even tried to deceive me according to their long-standing habits. Not knowing their tricks at the surface level, I still tried to entrust them with some important work by having complete confidence in their goodness and integrity. However, the Lord never tolerated those tricks. In case the person was highly undesirable in certain ways and not fit to be trusted with such work, a powerful wave would rise from my *Trikuti* and make me act almost violently against that person. Or, the behaviour of the person would be shown to me in a communication and then I would not entrust the work to that man[6]. Thus, it should be clear to the readers that it is the ONE LORD who keeps on saving the GURU also from the traps and tricks of worldly people who could harm him or his work. Thus, every bit of work which appears to be taking place through the person of a Guru is done by the Lord !

Similarly, I would like to quote another case of a woman *sadhaka*, Mrs. G., who was suffering with *asthma* for the last ten years or so. She had tried all the medicines of all the systems but to no effect. Now she had completely accepted that only God could cure her. She used to do

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[6]On the basis of many similar experiences, I feel bold to say that an attitude of cleverness and worldly calculations towards the Guru is harmful. On the other hand, a childlike surrendering attitude of love and truth towards the Guru is very conducive towards spiritual progress. Greatest faults can be forgiven by Him when He is happy.

It would also be worthwhile to point out another thing here. Occasionally, it pays to be near the Guru. But, it can also be quite often very irritating. Guru is no social man. He may be very loving and caring and may look to be a picture of goodness. But he is not a 'democratic' individual who would like to discuss anything with you or give any weight to your ideas, opinions and judgements. This can indeed be very frustrating for a worldly man who has been trained to think that he is somebody in the society and his opinions must be considered. It is quite possible that numerous things which a Guru says may look quite absurd to the person, but he is warned not to interrupt, advise or guide a Guru with any 'superior wisdom', otherwise he may rue the day when he does it.

japa and *dhyana* in my flat. On *Shivaratri* in 1982, I initiated her into *dhyana* and her *Kundalini* became active within moments. Slowly and steadily she started coming out of this deathly disease.[7]

I wish to finish the story of this most basic principle of spirituality with a happening which may look even more fantastic to the readers. There was one Mr. R. who was initiated into *dhyana* by me on 1982 *Shivaratri*. In the second week of July 1982, he reported to me the following dream.

"I went to a temple of Sri Sai Baba of Shirdi in Lodi Colony (Delhi). I bowed at the feet of His statue in the temple. When I got up I found that instead of His statue, you were standing there and blessing me in *Abhey mudra*."

The dream is self-explanatory. A person with three eyes is *Shiva* and now I had those three eyes. The ONE LORD was doing everything to establish my oneness with Sri Sai Baba of Shirdi who was none else than *Shiva*.[8]

These events and happenings as, explained in the foregoing pages, prove that those who bind themselves with a God-realised Guru always remain linked to the Guru without any consideration of time and distance. They also establish the greatest point that it is only the ONE LORD who does everything and not the person who looks to be a Guru. Thus, a disciple and a Guru – both should note one thing. While for the disciple it is incumbent not to make any distinction between Guru and God, the Guru should also know that it is only the Lord who is doing everything through him. The Guru should never claim to do any miraculous things on his personal ego-level where he may have all the limitations of an ordinary individual. Any claim of miraculous powers made on the personal ego-level can turn out to be false and bring the Guru into disrepute. Many yogis who are prone to make great claims of walking on the water, going into *samadhi*, etc., simply to become popular (which is a demand of the ego) may often fail to prove their

[7]Initially, I felt on the basis of my experiences, that *Kundalini* perhaps reconstructs the mind only and can cure psychic and emotional ills only. But from these and many other experiences, I understood it clearly that *Kundalini* can cure any disease like cancer, heart trouble, *asthma*, provided one is able to attract the mercy of the Guru through whom God is operating. In fact, *Kundalini* is the *Shakti* of the Lord and anything can be accomplished through it. Indeed, 'things that are impossible for man are possible for the Lord'.

However, there is a major point which must be noted in this regard. One cannot attract the mercy and grace of a Guru if one goes to him with the attitude with which one goes to a public hospital, thinking that it is one's right to get the attention and treatment. One has to go to a Guru with an attitude of devotion and surrender and utter helplessness. It is quite possible that out of ten persons suffering with the same disease, only one is cured by the Guru. The rest of the persons are not supposed to question the Guru for this on the basis of so-called principle of equality. One must search certain short-comings in one's own *karmas* and try to improve them through a regular practice of many spiritual practices on the one hand and leaving many wrong and hurtful habits on the other. Alongwith this, one should keep on praying to the Guru with full faith and surrender. The happening can take place any day. It is His judgement which matters. No injustice is done at His end. No recommendation or any amount of money can help in attracting His mercy and grace. A Guru is not a human being in the normal sense of the term.

[8]After this experience, numerous other *sadhakas* kept on reporting an increasing number of happenings and experiences even of more fantastic nature. In fact, they became a regular feature of the spiritual work which was going on at my residence.

claims thus bringing the whole philosophy of yoga into disrepute. The yogi, after realising the above principle, should be completely humble and surrendering to the Will of the Lord. When the Lord has chosen him for some work, he may be automatically established in fame and greatness by His mercy in spite of the opposition of people. Have saints like Jesus Christ, Kabir, Guru Nanak not become famous ? The Guru should never aim at fame. He should only aim at removing the sufferings of *jiva*. Everything will follow in due course of time itself.

Certain Major Principles of Spirituality

The above stated principle is the central principle of spirituality. However, there are certain other principles of spirituality which, I feel, must have been given by Lord *Shiva* Himself originally and which are still applicable in totality to this whole issue of God/Guru. As already stated, I am deriving these principles not only on the basis of my personal experiences but also the numerous experiences of the *sadhakas* who were initiated into *dhyana* by me. The major principles are as follows.

1. Guru is Only One

The basic principle which emerged on the basis of my experiences is that there is only one Guru in the universe. He is the Lord Himself. People recognise many Gurus because they count the bodies of five elements of realised persons. They do not see the "ONE REALITY" sitting behind each one of them and doing all the work at the cosmic level assuming their forms ! It was obvious to me that the ONE who was giving all the experiences to my *sadhakas* assuming my form in their dreams etc., was the ONE who was giving experiences to the *sadhakas* of other Gurus assuming their forms. The doer, planner, executor, protector is ONE. It should be understood clearly that the name and form of the Guru is not *Shiva*. It is *Shiva* Who assumes the name and form of the Guru. Thus, all Gurus put together or even separately represent one *Shiva*. Thus, there is only ONE GURU.

2. Guru and God are One

Another basic principle is that Guru and God are not two entities but they are one. The person in whom the Lord (or his Guru) unveils the cover of *maya*, and appears Himself as the Reality, becomes a God-realised or self-realised person. He sees it clearly that the form of the Lord (or his Guru) changes into various other forms of God. He also knows one day that his own form is also interchangeable on equal level with the form of the Lord (or his Guru). Thus, God and Guru are ONE in essence. Under this principle it will be desirable to understand some basic differences between *Avatara* as Guru and a God-realised yogi as Guru.

There are three main differences.

(i) *Avatara* is God Who comes in human form right from the birth of the body He assumes, but a yogi-Guru is God come into an already grown up body of a person. It is the same Lord Who works through both the bodies.

(ii) *Avatara* displays all the powers. A yogi displays only such powers as the Lord decides to be displayed through that form. This means that while both represent *Shiva* and *Shakti*, the capacity to manifest

the powers of *Shiva* and *Shakti* in an *Avatara* is unlimited, while it is limited in a yogi-Guru.

(iii) The network of an *Avatara* is spread far and wide covering the entire humanity and all the countries. The work of a yogi is limited comparatively.

3. Knowledge of God and Self Comes Automatically

Once the experience of unveiling of *maya* takes place inside, the knowledge of God, Truth, or 'Self' comes automatically to the person. The person immediately knows it clearly that the Guru/God resides in each creature ; He is everywhere ; and, He is the only Truth. He also knows instantly that Guru/God is all-knowing and all-powerful. This knowledge cannot be gained by any method of listening, reading or discussion. Findings and conclusions of science on the same phenomenon can keep on changing but these conclusions about the Lord have never changed and will never change whatever may be the differences in the names and forms of the realised persons, or the time and place of their birth.

4. Lord Keeps the Realised Persons at Three Levels

The realised persons are generally kept at three different levels of *advaita*, *vishistadvaita*, and *dvaita* corresponding to the three different paths of realisation, namely, *jnana*, *karma*, and *upasana*. In the first case, the vision of the Lord takes place and the process of realisation ends up in complete *advaita* where the I in a man says finally, "I am That, I am the Light or I am God". In the second case, the process goes upto a point where the *jiva* fluctuates between the feelings of oneness with God and separation from Him. Here, the 'I' in a man often says, "I am the son of God, I am His beloved child or, I and He are one". In the third case, the process goes upto a level where the 'I' in a man says, "I am the servant of God or I am the messenger of God, etc."

All the three levels of evolution are determined by the Lord Himself possibly to take different kinds of work through different bodies. All the three kinds of yogis are liberated souls. It is also possible that a particular yogi may fluctuate between all the three levels in accordance with the different tasks which are to be performed through his body.

5. Disciple Should Not Make any Distinction Between Guru and God

On the spiritual path, a disciple should not make any distinction between Guru and God. Any such tendency can go against the interest of the *sadhaka*. It is one of the most basic principles of spirituality that the Guru alone will open the inner gate to heaven and Truth. Even God cannot overtake this responsibility in the case of a *sadhaka* who is initiated by a realised Guru. In the case of a very genuine *sadhaka* who, out of ignorance, takes initiation from an unrealised Guru, the Lord often shows the mercy of becoming his Guru and opening the gate to heaven inside him (as it happened in the case of the author of this book). But, it normally cannot take place if the *sadhaka* has a realised Guru. It is also noticed that in many cases, the Third Eye of the *sadhakas* does not open to have the *darshan* of the Guru and the Lord, but only the *Kundalini* gets activated. This often denotes some lack of faith and proper devotion for the Guru on the part of the *sadhaka*. The consequence

is that they are not considered fit for the highest grace of the Lord. Those persons in whom only *Kundalini* is activated without the *darshan* of the Guru/Lord in the Third Eye generally miss certain very basic and meaningful secrets of spirituality related to the understanding of the exact meaning of Guru and the problem of Formless God and God with Form.[9] Many of them, in spite of getting liberated, may not be able to perceive the correct role of the Guru and may hesitate to act as Gurus. For this very reason, many of them may even ridicule or belittle not only the Gurus but the whole concept of Guru. On the basis of my numerous experiences on this path, I feel bold to say that if the Guru and God (two forms of the same Reality) stand before the disciple simultaneously, the disciple should always show preference for the form of the Guru because this is the wish of *Shiva*, and in all probability the other form cannot help the disciple much. Keeping the ignorance of the disciple in view, the other form, out of mercy, may direct the disciple to present his case whatsoever before the form of his Guru. Thus, a disciple should never lose faith in his Guru and should always regard Him as the greatest of the great and should, in no way, regard Him of secondary importance in comparison even to the Lord !

6. Authority to Become a Guru Cannot be Given By the Word of the Mouth or Through an Appointment Letter

Guru/God gives authority to a disciple to become a Guru and initiate others on the path of spirituality from inside by giving complete *jnana* to the disciple. The realisation of the inner current, the inner light and the inner God alone gives the true *jnana* and the capacity to remove the darkness of others.

In modern times, a great spiritual mistake is being committed in this regard by certain Gurus. They give the authority to initiate people into *sadhana* to some disciples by the word of their mouth and appointing teachers/*avadhoots* etc., for this purpose. It may be noted for ever that a person in whom the Light/God has not appeared cannot in anyway pass on that light or knowledge of the Lord to someone else. A true Guru can appoint Presidents, Secretaries, Conveners, etc., through the word of the mouth for organising the work on the social, economic and other levels. But a true Guru will always grant God-realisation at the inner level to a disciple to make him a true Guru in order to put others on the spiritual path. Such a realised disciple will always seek inner guidance from his own Guru for doing work in the society. He will not keep on rushing to his Guru in trains and aeroplanes to seek the guidance.

The person who takes the initiation from an unrealised Guru, no

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[9]When certain well-known spiritual personalities, under the influence of current populist notions, condemn the idea and concept of the Guru, they commit a big mistake and tend to follow the largely atheistic political leadership rather than giving it a lead. It does not behove great spiritual masters to do it, unless they lack something in their own understanding about the meaning of Guru due to the lack of certain basic spiritual experiences, especially the experience of seeing the Guru and various forms of God in the Third Eye or at the *Brahma-randhra*.

They should know that the concept of Guru is timeless and is found in many well-known and fundamental books on religion and spirituality. They should further know that Guru has been praised and eulogised by well-known saints like Namdev, Kabir, Nanak, Baba Muktanand, etc., who had high level of spiritual experiences because of the mercy of the Guru on them.

matter whose authority he claims, should not think of ever reaching the goal ! But, as has already been said, it is possible that in case of a very genuine *sadhaka*, who takes initiation from an unrealised Guru out of complete ignorance of the principles, the Lord may Himself act as the Guru and grant realisation to him. But, in such a case, I feel both on the basis of my experiences and experiences of some other realised persons that the person will have to pass through considerable suffering. In case a *sadhaka* is bent upon pursuing the spiritual path but does not find a realised Guru, he should take the Lord (the form of his *ishta*) as the Guru instead of taking initiation from any unrealised Guru or initiator appointed by some Guru by the word of the mouth to increase his clientele.

7. The Lord Establishes the Guru, not the Disciples

There is a general mistake in the thinking of certain people that the disciples of a Guru establish a Guru by accepting him as such, and then by erecting an *ashram* for him or doing propaganda in his favour. It is one of the greatest mistakes in thinking. It is possible that in an already well-established spiritual organisation, which is discipline-oriented, unrealised heir may be given the *gaddi* of the Guru who has left his body. But the spiritual authority of such a Guru will never be accepted by those who know something of this path. Such a Guru will never be able to grant the experiences of protection, guidance, etc., at the Cosmic level to his disciples. But a Guru created by another genuine Guru/Lord will be established automatically by the Lord Himself in spite of the numerous misunderstandings, confusions and criticisms created against him by the interested parties. Thus, no disciple should ever feel proud and say that he is doing the work for the Guru[10]. He should always be humble and feel that it is his great luck that he is being utilised by the Guru for a particular work.

8. Guru's Status Can Be Granted By the Lord in a Moment

A person, who has seen the Lord in the Third Eye can instantly act as a Guru without waiting for the completion of the *Kundalini* process. The Lord will Himself take care of the disciples initiated by such a person.

9. Guru Works at Two Levels

A person who emerges as Guru after God-realisation, works at two levels. They are,

(i) His personal physical level, and
(ii) Cosmic level.

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[10]There is another aspect of this proposition. Certain *sadhakas* who become close to the Guru due to work, especially in the initial stages, tend to see the physical and mental personality of the Guru forgetting all his Divine aspects. No wonder, all the psychological reactions like jealousy, competition, ill-will, hatred etc., become active in them and get 'transferred' towards the Guru. It is similar to the process of "transference" which takes place in psycho-analysis. I have noticed that many *sadhakas* have an unconscious fear that the Guru who is so close to them and acts in a very ordinary fashion while dealing with them, may not outshine them if his work really gets established. Thus, some of them harbour secret tendencies to belittle or even harm the work of their own Guru in many ways. Such persons cannot succeed in their efforts because the Guru is always established by the Lord.

At the personal physical level, he works almost like an ordinary individual with some amount of fallibility and commits occasional mistakes in understanding, planning and execution of various items of work. He may also develop some diseases like ordinary mortals.

However, at the Cosmic level, a Guru works as complete God without committing any mistake of any kind in understanding, planning and execution of any item of work. At this level, a Guru is all-knowing and all-powerful.

10. The Form of Guru's Guru Helps the Disciple in a Big Way

In reality, the Guru and the Guru's Guru are one. But, in form they differ. The disciples generally are guided by the 'form' till they reach the realisation of 'ONE without a second' themselves. This reality of 'form' for the disciples has its own implications. The disciple is generally guided by the form of the Guru or the form of Guru's Guru in dreams and other communications. If the Guru has seen certain other forms of the Lord in the Third Eye or at the *Brahma-randhra*, those forms could also come and guide the disciple. For example, I had seen four forms inside. They were the forms of my Guru Bhagwan Sri Sathya Sai Baba, Lord Krishna, Lord Jesus Christ, and Sri Sai Baba of Shirdi. The disciples initiated by me could be helped by my form or by any other form described above. It is not that other forms of God or numerous saints, both past and present, could not come to guide. In fact, occasionally, the disciples would report even the unheard of forms coming in their dreams and guiding them. But the greater possibility is that only the forms of the Lord which the Guru has seen come and guide the disciple, and out of these also, it is the form of Guru's Guru which comes most in communications etc.

11. Guru Can Arouse the Kundalini of Everyone in the Universe

Theoretically speaking, a True Guru can activate the *Kundalini* (or can connect the *jiva* with the *nam-dhun*) of everyone in the universe in a single moment. The basis for this principle is that the True Guru is indeed Lord *Shiva* Himself. *Kundalini* is only His *Shakti* or His *tattawa*. He is sitting in everyone commanding the entire *Shakti* which is also lying dormant in everyone. His single wish can activate the *Kundalini* in everyone at the same moment. This is true in principle. But in practice it does not happen. There appear to be two reasons for it. Firstly, the iron law of *karma* is operating everywhere. What a person sows, he reaps. As different persons are evolving at different levels of spirituality due to their *karmas*, they all cannot experience the arousal of the *Kundalini* at the same moment because the Lord would never like to violate the laws of *karma* laid down by Himself. Secondly, the Guru working in the world and doing *lok-sangharsha* is, no doubt, a *Shiva*, but he may yet be having some ego (which is necessary to work in the realities of the world) and hence, some ignorance about the evolutionary stage and circumstances of each *jiva*. He is likely to commit a mistake in relation to them. Only the inner Guru knows perfectly each one of them. The will of the outer Guru may not work in many cases, especially those whom he wishes to give something under the calculation of his own ego!

Thus, any Guru who claims to arouse the *Kundalini* of anyone and everyone may fail to do the necessary *Shaktipat* in many cases. It is also possible that a good *sadhaka* according to the judgement of the

Guru at the personal ego-level, may not get the *Shaktipat* but a bad *sadhaka* according to the personal judgement of the Guru may get the *Shaktipat* at the time of initiation.[11]

12. Guru is a Mirror

Another basic principle of spirituality is that a Guru acts like a mirror for the *sadhakas* initiated by him. If they come near him they find that the Guru is coming near them. If they approach him with love, faith and surrender, they find that the Guru is approaching them with all the love and benevolence. If they show lack of faith and trust in him, they will find that Guru feels no liking or trust for them. If they tend to avoid him, the Guru clearly appears to avoid them in everyway. If they say 'yes', the Guru says 'yes'. If they say 'no', the Guru says, 'no'. It is indeed impossible for any *sadhaka* to trick the Guru and succeed as he succeeds with the worldly people by tricking them. It is not that the Guru plans all his actions and reactions at the ego-level in order to act as a mirror. It is automatic in his personality, being in touch with the Lord on the one hand and with the *jiva* of the *sadhaka* on the other.

The above principles, I can say on the basis of my experiences, are not man-made. They are made by Lord *Shiva* Himself and there will not come any time when the basic essence of them can be diluted.

Certain 'Musts' for the Sadhakas

On the basis of the understanding of the above principles, I consider it desirable to point out certain very basic qualifications and actions for a *sadhaka* which he should develop and undertake in relation to his Guru or any other Guru.

They are as follows.

1. He should develop an attitude of great respect, reverence and surrender towards his Guru and all the Gurus.

2. Whenever he goes to his Guru or any Guru, he should take with him a small leaf of a tree or a flower as offering knowing it fully well that he is offering it to God who is the only reality of the Guru. This creates a feeling of great love in the Guru towards the disciple and because of it any great boon can come to him any day.

3. Whenever he meets his Guru or any other Guru, he must bow to him most respectfully. As the Guru is the master of all *prana*, this action may produce great peace in the disciple. It may be understood clearly that all the disturbances in the minds of the people are due to the disturbances in *prana* flowing in their nervous system. A Guru can provide instant peace by directing all this *prana* towards himself. This is also evidenced by the experiences of many *sadhakas* who often report that when they go to a Guru's place for *dhyana* etc., they do it in great peace and bliss. But when they do the same *dhyana* in their own homes, they often remain disturbed.

4. The disciples should seldom have a doubting and questioning attitude towards the Guru as they have towards many other worldly persons

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[11]The disciples should be wary of those Gurus who, like shop-keepers, claim through publicity in newspapers, that they can activate the *Kundalini* of anyone and everyone. No Guru in human form can do it in practice.

like parents or officers or colleagues, etc. They should never give him any impression through any gesture or words that they think themselves wiser than him and wish to give him some guidance. This may harm the disciple's chances of spiritual progress beyond repair. Two things must be kept in view. Firstly, the Guru is in contact with the source of entire wisdom in the universe. His each step is taken by the Lord Himself. Secondly, after attaining God, there is nothing in the world which he wishes to attain. He does not need any disciple (the ego and the body) and can ignore the disciple completely if he shows such attitude towards him. The disciples should always be humble and in a state of surrender before him.

5. The last major point for the disciples to observe is to obey the Guru in all matters, and act according to his advice and directions. That pleases Him and can do wonders for the disciple. An attitude of disobedience can prove to be the greatest hurdle in the path of spiritual evolution of the *sadhaka*.

CHAPTER-XVI

Towards Ashram Life

Right form 1975, when my Third Eye opened and *Kundalini* got activated, I kept on getting powerful mental waves off and on to start some kind of an *ashram* which should, in times to come, emerge into a centre for doing psycho-spiritual and religious work. With the passage of time, I ceased to see any purpose of my life except this and naturally a number of ideas used to flow in my mind most spontaneously not only about the various activities of such a centre but also the size, shape and format of it. The ideas about such an institution became stronger and stronger in my mind except for a brief period during 1980 for reasons which have already been explained in chapter-XI. After the meditation camp in October 1981 in Rishikesh, when we felt some difficulty in getting proper accommodation for the conduct of the camp, such ideas became almost irresistible. The little bit of hesitation which I felt in starting an independent *ashram* separate from the activities of various *Sai-samitis* was removed by two communications from my Guru Bhagwan Sri Sathya Sai Baba in which He gave me not only clear permission to do independent work but also appreciated the work which I was already doing quite independent of the Sai Organisations.[1] The resolve was further fortified by various dreams which came off and on about spiritual work and the *ashram*. I was indeed surprised one day in early November 1981 to see inside my own being the site of the *ashram*, the various parts of it, and throngs of people engaged in spiritual activities in the *ashram*. The most amusing part of the whole thing was that on the basis of my inner visions, I started drawing maps of the *ashram* on the paper. In my imaginations, I often found myself in that *ashram* doing the religious and spiritual work.

Keeping all these factors in view, I took the first step in this direction in December 1981. There were three or four *sadhakas* who often used to ask me as to when I was going to start an *ashram*. Making their question as the base and pushed by my own inner waves, I asked two *sadhakas* out of them to meet at my flat on December 25, 1981, while celebrating the birthday of Bhagwan Jesus Christ and discuss roughly how an *ashram* could come up at some future date. They discussed the whole matter on the fixed date but did not find it feasible in the very near future due to financial implications. Thus, the idea was dropped for the time being. However, the waves about it continued to come with fantastic force and it was clear to me that an *ashram* was going to be established some day and further that it was going to be one of the main centres of religio-spiritual work which would be established by the disciples of Bhagwan Sri Sathya Sai Baba in various parts of the country from where spiritual waves would rise in future.[2]

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[1]Please specially refer to the dream of August 8, 1979, related to *mrigchhala* narrated in chapter-X, and another dream captioned "Most Fantastic Dream", given in chapter-XII.

[2]A reference to it has already been made in chapter-XIV.

In the first week of January 1982, another *sadhaka*, who was not in the know of the fact that some idea of starting an *ashram* had already been discussed on December 25, 1981, came to me with the suggestion that we should form a Registered Society as that would help us in getting land from certain sources more easily in case we decided to establish an *ashram*. I asked him to consult some lawyer and get the papers for such a Society ready. I also asked him to meet at my residence alongwith ten other *sadhakas* on January 17, 1982, in a order to discuss those papers related to the Society.

After entrusting this work to him, I found myself engaged in a number of ideas related to the various aspects of the *ashram*. I thought about the name of the Society also. First, I wished to bring in the name of Bhagwan Baba directly in the name of the Society. But the idea was soon dropped and the name "THIRD EYE FOUNDATION OF INDIA", was decided upon. This name was preferred for three reasons. Firstly, it represented a truth about my experiences. Secondly, as the readers would recall, I described Baba in one of my dreams[3] as the "THIRD EYE" of the whole universe who sees everything, everywhere, every moment. This name appeared quite meaningful from this angle also. Thirdly, it was not my desire to create any confusion of organisation and management resulting into conflict with the persons working in the various organisations of Baba, who would simply construe that the use of Baba's name in the Society is an attempt by me to collect money in the name of Baba in order to construct the *ashram*. In fact, right from the beginning, I had found that there was some kind of feeling of irritation in certain persons of the local *samiti* against my work. Creation of any *ashram*, which would require some money, was likely to be opposed by such persons. Moreover, I was very conscious of the fact that if numerous devotees of Sri Sai Baba of Shirdi, both out of spiritual ignorance and egoistic spite, do not accept Bhagwan Sri Sathya Sai Baba and His monumental work, would certain people in the *samitis* with the same spiritual ignorance and egoistic spite accept my humble work in an *ashram* with equanimity? This consideration weighed heavily with me in favour of the latter name. I knew it perfectly well that all this is a secret between my Guru Bhagwan Sri Sathya Sai Baba and myself. He knows the genuineness of my work and His own Will behind it. I was absolutely clear in my mind that the institution was not being developed to compete with anyone, least of all with Sathya Sai Organisations. To take a crude example, it was going to be a small shop of a beloved son to sell the goods manufactured by the Father in order to extend the sale of the goods with all the inner permission and blessings of the Father. Although the *ashram* would be raised by the visible body of Dr. B.S. Goel and certain devoted *sadhakas*, yet it was obvious to me that in times to come people would recognise it to be a creation of Bhagwan Sri Sathya Sai Baba as one of the planned centres from where spiritual waves would rise.[4] They would recognise with the

[3]Please refer to chapter-VI to know this dream.

[4]I had also this firm opinion formed on the basis of my knowledge about individuals who were getting immensely rich and varied experiences in diverse fields through the mercy of Bhagwan Sri Sathya Sai Baba that many of them would bring up independent institutions to work in those fields making spirituality to be the base of their thinking. While they and their institutions would not be in anyway connected with the *samitis*, they will nevertheless be acknowledged all over the world as institutions of Bhagwan Sri Sathya Sai Baba.

passage of time that the name B.S. Goel is as inseparable from Bhagwan Sri Sathya Sai Baba as the name of Swami Muktananda is inseparable from his Guru Bhagwan Nityananda, or as the name of Swami Chiddananda is inseparable from the name of his Guru Swami Shivananda. So far as the financial aspect of the *ashram* was concerned, He would Himself see what to do about it.

In accordance with the plan, a meeting of about ten *sadhakas*, who had been initiated into *sadhana* by me and most of whom had already undergone certain major spiritual experiences through my form, was held on January 17, 1982, at my residence to consider the draft of Memorandum of Association in order to create a Society. As the draft of the document was based on the models of certain 'Societies' in which bickerings had crept in on a large scale due to certain clauses about elections etc., no final decision, as such, was taken on the document. It was tentatively decided that we should consult one or two documents of some Registered Societies or Trusts which are run by well-known spiritual personages and then try to finalise our document. The Memorandum of Association of "Kingdom of Sathya Sai"[5], it was also decided, should also be kept in view while framing our document.

It will be highly interesting to give here one aspect of discussion on the draft-document which brought forth its own spiritual communication the next night. There was a clause in the document about the successor in the event of my leaving the *ashram* due to death or otherwise. Some persons took great interest in the discussion on this issue for obvious reasons. On that very night, I got a very clear and significant dream.

I have already written that one Mr. V., who was a *sadhaka* in our group, got a son in circumstances Divinely arranged. On the basis of a communication, the child was named as Guru Dutt. After his birth, certain things happened that showed unmistakably that the child was connected both with me and Bhagwan Sri Sai Baba of Shirdi in his past life. In the dream on that night I found that Guru Dutt was sitting on my seat on the *diwan* (where I used to sit while the sessions of meditation, *japa*, *namasmarna* etc., used to go on in my flat on Tuesdays and Fridays) and singing RAM...RAM...RAM..., with great concentration. I was sitting by his side in the chair. His parents and sisters also appeared in the dream. I told them that Guru Dutt was able to speak. They did not trust me as Guru Dutt was not yet one year old. I asked Guru Dutt, who was still sitting in my seat in the manner I used to sit, to sing *Ramanama*. He repeated the same musical words "Ram...Ram... Ram...". Everyone looked surprised.

In the morning, I remembered the whole dream very vividly and a sudden thought came to me, "If the successor for my work, in case it comes up at all, has already been chosen by the Lord!" I may point out here that at the age of 5 months, Guru Dutt used to utter, although a little unclear, "Om" and also spoke the word "Baba". Moreover, as a child of six months, he was greatly attracted towards the photograph of Sri Sai Baba of Shirdi so much so that he would rush towards a small photograph of Baba kept at a distance, leaving his toys etc. Over and above, I saw him in two other dream-communications

[5]*Kingdom of Sathya Sai* (Memorandum of Association of Rules and Regulations), (Kadugudi, Bangalore).

as early as he was only three months old, preaching yoga and spirituality to sizable audiences of adults and minors both.

Now, this dream on January 17, made a new and fantastic addition to the whole chain of happenings. I could not say clearly if he would indeed emerge as a successor to my work (it could indeed be possible), but one thing was clear to me beyond doubt. As he was seen in my seat in the dream, one day he could indeed emerge to be a God-realised person with the Divinely-ordained status of a Guru !

The Approval Comes With a Caution

During our discussions on the draft document related to the formation of a Society, there was a proposal from a *sadhaka* that we should get our Society blessed by Baba by sending the copy of the Memorandum to Him whenever it was ready. Many other *sadhakas* had seen many things about the work going on in my flat and knew that every item of the work was blessed by Him. They did not feel the necessity of it. So far as I was concerned, I knew at heart that the entire work was His. He had blessed the work going on here again and again. Moreover, my entire connection with Him had always been on the inner-level. It looked odd to me to send the papers of the Society to Him by post and get them blessed. Was He not inside me ? Did he not appear in my flat ? Had He not given permission to me to work independently ? These were questions with implied answers for me. But I wanted to point out these things to other persons. By acting in the manner as proposed by a certain person, I felt that I would be simply committing a mistake by considering both myself and Baba to be bound by space and time like ordinary egos of worldly people. Then where would be the practical implementation of the *jnana* that "He is everywhere", and "I am also that". Thus, I was not thinking on those lines at all. I prayed to the indwelling Guru for a formal permission and blessings to this work at the internal level as it always happened in my case in the past. I knew the answer would definitely come.

On the night of January 29, 1982, I got the answer in no uncertain terms. I got a great dream. I saw that Bhagwan Baba was standing near a roadside somewhere near His *Vrindavanam ashram* (Whitefield). There was another person alongwith a student standing near Bhagwan Baba. I did not recognise them. Bhagwan Baba was snubbing the student for loitering outside the college and spoiling the discipline. The person, who stood near Baba, was nodding at whatever Baba said to the student, giving me an indication that the person must be either the warden of the hostel or a lecturer in Sri Sathya Sai College. The student was explaining his position to Baba by saying that he was not loitering about but came outside to have the *darshan* of Baba as he could not resist the temptation of it. Baba seemed to accept the explanation of the student only in order to finish the matter, but He added sternly, "You should not avoid your college studies even to see me". The student went away.

Then Baba, that person and myself started walking in one direction visibly to go to some room, sit there and talk. While walking, I found that one of my colleagues[6] in my office, also appeared with us. While going

[6]The name of the colleague is Mr. J. P. Shourie. His appearance in the dream was strange because far from being a devotee of Baba, or anyone else, he often ridiculed religion and talked rather disparagingly about such words as *Kundalini* etc. His appearance gave me an idea that he might come on the spiritual path and become a devotee of Baba in the near future.

towards that room, my colleague abruptly asked Baba, "Baba do you know B. S. Goel is going to start a Trust[7] for doing religio-spiritual work ?"

Baba said, "Yes, I know it. Yesterday, a flame of light appeared in me and I saw clearly that a professor is starting a Trust to do religious-spiritual work. Then I found that it (the flame) grew bigger and bigger with *Rama-nama* singing".[8]

"*Kamaal Hai*" ! I told to my colleague in a state of wonder after listening to what Baba said. I wanted to tell Baba that our group sings *Rama-nama* as a major spiritual exercise.[9] However, Baba continued to speak as if He already knew everything which I wanted to tell Him. He said, "It is very good, but it should not be forgotten after starting the work that everything is being done by ONE GOD". I could see in the dream itself that the reference to ONE GOD by Baba was to Himself although He did not say so pointedly. I said beseechingly, "Baba, How can I commit this mistake ? I have seen everything...". Baba said, "Yes ..".

We had already reached near the room and we were about to enter it with the idea to listen more from Baba on this issue. But the dream abruptly ended there and I got up due to the strong noise of an aeroplane which flew over our building at a low altitude. I tried to close my eyes again and wished that I could sleep and the dream could start again. But it did not.

The dream remained very vivid in my consciousness. Its impact was so much on me that I started singing *Rama-nama* while lying on my bed. After three or four minutes, I got up in order to record the dream on the paper lest I should forget some portion of it later on. I switched on the light to take paper and pen. I looked at the watch. It was 12.45 a.m. I

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[7]In the last two years, I had often an idea of forming a Trust not knowing what is the actual meaning of the Trust. Trust can be formed if we already have some property etc., which we had none. Now, it was considered that a Society should be formed first and then it should be converted into a Trust at an appropriate time.

[8]To me, it meant that the flame is nothing but the part of the total light that Baba is. The centre of work which we planned would be a part of the total work of the Lord. The growth of the flame as 'bigger and bigger' indicated to me the growth of the spiritual influence and the work undertaken in this Society or Trust.

[9]This is a most interesting and meaningful aspect of prediction. I had seldom sung *Rama-nama* before my spiritual experiences in 1975. I had simply done the *sadhana* of *SO HAM mantra* as taught to me by a person. It was during my second phase of suffering in the *Kundalini* process after I crossed the age of 45 that Sri Sai Baba of Shirdi told me in a dream that I should sing *Rama nama* in a particular way and then tell it to other *sadhakas* also to do the same. The whole thing referred to a *bhajan* often sung by Bhagwan Baba. It is : "*Prem Mudit Man Se Kaho Ram-Ram-Ram ; Ram-Ram-Ram ; Shri Ram-Ram-Ram. Pap Kate, Dukh Mite, Leke Ram-nam ....*". What Shri Sai Baba of Shirdi conveyed to me was that the first two lines should be sung in the same way as Baba sings and then all of us should repeat "Ram-Ram-Ram, Ram-Ram-Ram, Shri Ram-Ram-Ram", only in a slow long voice for the first five minutes, then in medium voice in the next five minutes and then in fast tone in the last five minutes.

This exercise was carried out as instructed. It proved very beneficial for the *sadhakas* and instantly put them into a state of concentration and peace. It was also found that certain other persons also got attracted to it instantly. I specifically called it '*nama-smarna*' in our programmes although all *bhajans* etc., represent nothing but *nama-smarna*. Now, it appeared that this was going to be a major spiritual activity of our *ashram*, as and when it came up.

noted down the dream and again switched off the light feeling it was too early a time to get up and start work.

The principle communicated to me by Baba in the last dream has already been explained in one of the chapters while dealing with the main spiritual principle, "He does everything". As should be obvious to the readers, there was never any doubt in my mind about this principle. Even so, the stress on this very principle again by my Guru in the communication was highly welcome because it was possible in times to come that some *sadhakas*, connected with Third Eye Foundation of India, might forget this principle and start thinking that this work was not His and was not being done by Him. It was also possible that they might start thinking that we were doing some work which was parallel to or in competition with the work which was being done by various people under the Lordship of Bhagwan Baba. Such possibilities are always there where human ego works and is guided by the ego-drives on the one hand and the reality of the great falsehood, that is, 'human body' and 'form' on the other. Thus, I decided in my mind that right at the start of the work under this name 'THIRD EYE FOUNDATION OF INDIA', certain broad instructions would be given to the *sadhakas* in this regard which they would carry out with great humility and diligence.

As decided earlier, a new draft of Memorandum of Association was prepared after consulting two memoranda of certain religious-spiritual Societies. It was thoroughly discussed and finalised in a meeting of the *sadhakas* on February 22, 1982, on the occasion of *Maha Shivaratri*. The Society was finally approved and registered on June 15, 1982.

Search for Land

It was after the registration of the Society that a 'Land Acquisition Committee' was constituted by the Managing Committee of the Third Eye Foundation of India for the specific purpose of selecting and purchasing some good piece of land of sizable area in order to develop an *ashram*. Right from the day of its constitution, the Committee made quite a few efforts to find out some piece of land for the *ashram*. Till 1983, the committee visited many places like Rishikesh, Garh-mukteshwar, Baghpat, Bijnor, Meerut, etc., in this connection but nothing concrete happened. The reasons were mainly two. Either the land was not suitable or, if it was suitable, the price was too much on the high side that our Society could not afford it. This created in me a momentary disappointment as the year 1983 had come to an end and I very much wished to start the work by the middle of 1984. However, such failures did not influence me much as I was tuned inside to the Almighty Lord and there was no scope for frustration left in me. This has, however, a lesson even for God-realised persons! They should not think that success would come to them quickly and automatically while doing *lok-sangharsha* in *maya*. Even they should be ready to meet occasional failures and set-backs in their efforts to do something on the religious-spiritual front in the society.

While we were not succeeding in getting some suitable piece of land for the *ashram*, an increasing number of *sadhakas* were getting regular dreams about the *ashram* and the work going on in it. The interesting and meaningful part of these constant dreams was that in each dream the *sadhakas* saw me as well as Bhagwan Sri Sathya Sai Baba invariably

together and in some dreams Baba Himself led the *sadhakas* to the *ashram*. Out of the many dreams which the *sadhakas* saw during this period, I narrate only one to illustrate the nature of such dreams. This dream was seen around middle of November 1982, by a very young student who had also attended a recently concluded meditation camp at Rishikesh from October 24, to November 7, 1982.[10] The dream was as follows.

"I, alongwith many other student-*sadhakas*, am taking bath near the bank of a river. The river is possibly the Ganges at Rishikesh. I immediately see that Bhagwan Sri Sathya Sai Baba has also come there. Baba is in a highly playful mood. He also starts taking bath in the river. While taking bath Baba starts splashing water on the *sadhakas* out of love and fun. After taking bath, Baba and we change our clothes. Then Baba says, 'Let Me take you to Guruji's *ashram* !' All of us follow Baba and reach an *ashram*. We see that Guruji is inside the *ashram*. As soon as he sees Baba, he rushes towards the gate to welcome Baba. Guruji touches the feet of Baba and then Babà embraces Guruji. Baba also embraces me and one more *sadhaka*. Then Baba places His hand on the heads of two *sadhakas* to bless them. Bhagwan Baba also materialises a *laddu* of yellow colour and gives it to us as *prasadam*".

Such dreams indicated to me unmistakably that the *ashram* was going to be established at some future date. It was only a question of time.

Baba's Blessings For Ashram and Books

It has already been mentioned in the foregoing pages that Bhagwan Sri Sathya Sai Baba had blessed the formation of the Third Eye Foundation of India and its work at the inner-spiritual level. In December, 1983, He blessed it on the external physical level also. The entire happening took place as follows.

I may point out that since 1970, I was engaged in writing certain books on *Psycho-analysis and Meditation* purely on the basis of my actual experiences of psycho-analysis, meditation, Third Eye and *Kundalini*. This entire work[11], it looks certain to me, had been planned and inspired at the Cosmic level by Bhagwan Baba. This work was complete now. Although this work, when in draft-form, had been blessed by Bhagwan Baba once or twice even before, yet I wished to show this entire work to Him in the final form. So I again carried it with me to Puttaparthi in

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[10]We held another meditation camp at Rishikesh from Oct. 24, to Nov. 7, 1982. A copy of the daily programme alongwith some other details is being given in Appendix-I so that some *sadhakas* who wish to organise similar activity on their own can get some idea about such an activity.

The Third Eye Foundation of India also holds two similar meditation camps in a year. Anyone interested to attend them can contact the President, Third Eye Foundation of India, House No. 33, New Colony, *Kurukshetra* (India).

[11]The entire work refers to the following three books

(*i*) *Psycho-Analysis and Meditation* (*The Theory and Practice of Psycho-analytical Meditation*), Vol. I.

(*ii*) *THIRD EYE AND KUNDALINI* (*An Experiential Account of Journey from Dust to Divinity*).

(*iii*) *Psycho-Analysis and Meditation—Certain Related Essays.*

December, 1983, when I went there alongwith two other *sadhakas* to have the *darshan* of Baba. I briefly narrate below the events which took place there so that the readers can form an idea of Baba's love and blessings not only for this entire work on psycho-analysis and meditation, but also for the Society 'Third Eye Foundation of India' and the *ashram* which it plans to develop for doing the religio-spiritual work.

We reached Puttaparthi on the evening of December 16, 1983. On the morning of December 17, I, alongwith two *sadhakas*, and the three books, was sitting in the first row of the devotees for Baba's *darshan*. When Bhagwan Baba came near me, I held out the present volume before Him and said, "Swami ! this work is complete now". Bhagwan Baba immediately echoed back, "This work is complete now ! Very good !!" Then he immediately materialised some *vibhuti* (sacred ash) and gave it to me as a token of His grace. He also took the book from my hands and had a look at it. While returning it back to me after a minute, He asked all the three of us to go inside the interview room. In the interview room, Bhagwan Baba talked many things about *Kundalini* and other spiritual matters for some time in a very happy mood. He saw all the books, especially the present volume, in a more thorough way. After it, He immediately materialised a silver bracelet and tied it on my right wrist. While tying it, He told me in a very happy mood, "Increase your work. Next time, I will give you a bracelet of pure gold." Although I had got Him, the creator of the whole universe, inside me permanently and these external material things did not have much value for me now, yet it was an expression of very profound love for me purely on the physical level which I cannot forget in my entire life.

After this, He took us into an inner room. The following conversation took place between Him and me.

I : Baba, you told me in one of the earliest communications that you will see how these books are published....

Baba : Yes, I will see. You meet Gokak[12].

I : Baba, we have formed a Society, "Third Eye Foundation of India". We are now trying to start an *ashram* as per your instructions given to me in one communication.

Baba : Yes, I know it. You start the *ashram* as early as possible.

I : Baba, we have been searching land for the *ashram* for the last one year. But as we are short of money, we have not succeeded.

Baba : Money will come in plenty. Do not worry about it. I will look after this *ashram* in every respect. Do not wait. Start it.

I again wanted to say something in this connection, but Baba intervened to say, "I have already told you that there will be no problem".

After this conversation, I held out the present volume before Baba alongwith an open pen with the obvious purpose that He might put His blessings and love on the book in His own handwriting. At this Bhagwan Baba said, "My relationship with you is not of a book with a book ! It is of a heart with a heart ! These external blessings should now have

[12]Shri V. K. Gokak is one person who appears very close to Bhagwan Baba at Puttaparthi. He is also the Vice-Chancellor of the University (Sri Sathya Sai Institute of Higher Learning) which Baba has established there.

absolutely no meaning for you." I instantly withdrew the book and the pen realising the truth of what He said.

From the above description the readers can conclude safely that the entire work on psycho-analysis and meditation, the Society "Third Eye Foundation of India" and the *ashram* being established under it belong to Him ; the merciful Lord of the Universe, Bhagwan Sri Sathya Sai Baba.

We returned from Puttaparthi considerably 'recharged' for the work. The Land Acquisition Committee of the Third Eye Foundation of India renewed its attempts to acquire some land in order to develop an *ashram*. It visited Roorkee, Gurgaon, Faridabad, etc., for this purpose. But nothing materialised. The reasons for it were the same which have already been stated. However, while in search of land for the *ashram*, one favourable thing happened. In May, 1984, the Committee members reached by chance a village Mandawar (on Sohna-Ballabhgarh road) in Gurgaon District, and met the members of the *panchayat* there. The members of the *panchayat*, after getting convinced about the genuineness of our Society and its work, agreed to donate us some land for our purpose of establishing an *ashram*. On July 20, 1984, the *panchayat* unanimously passed a resolution to this effect. It was endorsed by the entire village, and then it was forwarded to Haryana Government for clearance ! The file kept on moving up and down for very long. Till June, 1985, when we decided to get this book printed on our own[13], the final decision on the file was still pending and we did not know if the *ashram* would come up in the year 1985 or not.

This delay was not much welcome to me emotionally. There were certain reasons for it. Firstly, I had a desire to launch some early work in this direction, for now I considered it to be the only and most important work in my life. Secondly, I wished to leave my office life as my inner state of mind did not allow me to get on well in the office atmosphere of colleagues and friends. I knew at heart that I had become the 'invisible' reality. But they dealt with me taking me to be the same old visible reality of name and form. My perceptions and conceptions about the objective reality had completely changed. My logic and arguments now differed radically from those of my friends. My talk often revolved around religion and spirituality which looked boring to others. My understanding of the individual, social and world problems looked quite idiotic to many avid readers of daily newspapers. Nor did they like my talk about *dharma*, the role of women in society, and the like. I indeed became maladjusted in any social group. People indeed like those who think and talk like them ! Moreover, I also did not find much interest in the kind of work which I was supposed to undertake in my organisation. There were some very sound reasons for that. I would like to narrate them in some detail as they have serious implications for the educational systems of the world, and may indeed help some discerning

[13]It may be mentioned that after returning from Puttaparthi, we approached many publishers, both Indian and foreign, for the publication of our books. Keeping the esoteric nature of the books in view, most of them did not agree to publish these books. Those who agreed to publish them not only demanded some subsidy from us in one form or the other, but also wished to put the sale price of the book at about Rs. 150/- per copy. Keeping these factors in view, we decided to get the book printed through a printer and make our Society as its publisher.

educationists to bring about certain basic changes in the style, content and objectives of education at its various stages.

Four Positions of My Existence

I have already referred to two major aspects of my spiritual evolution in chapter-XIV. One was that I often felt to have touched the peak of Absolute Consciousness at the *Brahma-randhra*. This point, I used to feel, was well-joined with *Trikuti*. As a result, I found myself either at *Brahma-randhra* or at *Trikuti* in those days. This had two implications. Firstly, whenever I came in *Trikuti*, I often found that I was the resident of that place which is indeed the real heaven inside man. Secondly, while feeling myself to be the resident of *Trikuti*, I often felt that I was everywhere and in everyone including the physical frame of my Guru Bhagwan Sri Sathya Sai Baba. There is nothing surprising about it. A resident of *Trikuti*, indeed becomes the 'Reality' and Cosmic Existence, present everywhere and in everyone. These two aspects of my evolution were there to stay and even after about a year, remained the same. The only thing was that they appeared to have become more stable by the middle of 1984. However, a further change came in my understanding due to certain other experiences that made it almost impossible for me to stick to my office life and involve myself in the kind of work I was supposed to undertake. It would be worthwhile for educationists to take note of it as given below.

During this period, I often lived in the following four positions. They were :

(i) *Samadhi*
(ii) *Samadrishti*
(iii) World
(iv) State of a *Jnani*

The first state was that of *samadhi* and it took place as and when I felt myself to be a resident of *Trikuti*. In this state I felt that I was the knower, I was the known and I was the knowledge myself. I realised without any doubt that I was the Absolute Consciousness and that which was seen by me was also Absolute Consciousness and the final knowledge also related to this Absolute Consciousness. This was a fantastic state of Super-Consciousness where nothing intervened—no idea, no thought, no emotion, no feeling, no human face ! ! ! This, I realised more and more, was *SAMADHI*, the state of perfect peace so often eulogised by saints and seers. This was the state of pure *Shivahood*, a state of *advaita*. There is no birth or death here. There is no time or space or direction here. There is no basic instinct like anger or sex here. This was my first state of existence.[14]

[14]I feel that this state is the state of *turiyavastha*. I wish to warn the genuine *sadhakas* passing through the *Kundalini* process about one thing. This state of blankness will appear off and on once the *Kundalini* gets activated. This is a real state of bliss and transcendence. This is a state of absolute silence and pure consciousness. The self is in the SELF now and has got no connection with the animate or inanimate objects of the world. In fact, in this state, the 'I' is completely cut off from the world or *maya*.

However, due to ignorance which has been aggravated by many notions of modern psychology, psycho-analysis and psychiatry, this state may be considered as some kind of disease and may cause fear in the mind of the *sadhaka*. The modern psychologists

(continued on next page under the footnote line)

The second state of my existence was when I went up a little into the physical world of *maya* and came into touch with the men and material deposited right inside my mind. I saw all kinds of animate and inanimate objects. A number of objects would appear and disappear and I would simply keep on witnessing them. I knew at heart that every object was *Shakti*—everything was conversion of *Shakti* into matter, and conversion of matter into some form—human or otherwise. It was all one *Shakti* without any difference. This was the most true knowledge and had emerged in me during the process of my evolution. Thus I would keep on witnessing them for hours together. This witnessing was pure witnessing, a judgementless witnessing, a witnessing where no mental idea or opinion intervened. It was a witnessing with a vision which did not distinguish, differentiate, compare or contrast. It was a thoughtless witnessing. In this witnessing, the opposites like black and white, hot and cold, man and woman, rich and poor, Hindu and Non-Hindu, lost their meaning because it was all *Shakti* and nothing else! This was an equal vision and it comes when one knows that everything is *Shakti*.[15] This was the second state in which I lived. I call it *Samadrishti*, a state of equal vision. It is a state which is very akin to *samadhi* but I would not describe it as *samadhi*, for the simple reason that in this state, the 'seer' and the 'seen' appeared a bit distinct which was not the case in *samadhi*.

The third state of existence, which I often experienced, was the state of an ordinary human-being. I would go into the world of names and forms of various animate and inanimate objects and all the ideas, opinions, judgements and emotions of an ordinary human being would work in me uncontrollably. I would very much behave as a very ordinary individual during such moments. I would feel the same problems as others felt and would feel the same anxiety as others would feel. In fact, I would say that often I felt more anxiety than others. I would feel concern for money and also security for my bodily existence ! Even worldly relationships would appear meaningful to me and not unoften sparks of old jealousy, anger and greed would come to the surface for a few moments. This was the third state in which I went quite often. I call this state as the ordinary state of human existence and I feel that most of the yogis and realised persons who work in this world must be going into this state off and on. However, I found that this third state of very ordinary existence remained for only short intervals. Then I would automatically get lifted into a fourth state of a *jnani*. In this state, I again got caught in the *Trikuti* and felt completely disconnected with all the objects of senses. This happened not only in my inner consciousness in relation to the objects incorporated in my mind but in relation to the objects of the external world also. I witnessed everything connected with my senses as a

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and psycho-analysts have a funny notion of normalcy. If one runs after sex-objects or other objects of the visible world, one is considered as normal. Such a state of blankness is often considered as a state of estrangement, alienation and even confusion. The true *sadhaka* should never be guided by their opinions as they live at the lower two stages of consciousness represented by the lower two *chakras*, namely, *muladhara chakra* and *swadhisthan chakra*. They have no idea of states of higher consciousness which are represented by higher *chakras*, especially the sixth *chakra* and above, which are the goal of all true *sadhakas* and where the world vanishes completely.

[15]It has been said by Bhagwan Baba somewhere that when a person sees no difference between excreta and an apple, only then he is supposed to have developed this equal vision.

separate and unreal entity than my ownself. Smelling a flower, eating my food, talking to someone, I always felt myself something quite separate from all the objects of senses including my own body and its functions. I only felt and knew that my real self does not do anything ; it simply witnesses everything all the time. Another fantastic observation in this state was thatI felt myself to be merely consciousness in a position of complete stability and equilibrium and felt that the worldly objects—both animate and inanimate—were running on me, rushing through me, weeping, laughing and playing on me. Later on, I found that it was exactly the same position which Lord Krishna explained to Arjuna about the state of a *jnani*. In this state, the *jnani* knows the most fundamental truth of the universe and becomes one with it.

Another interesting thing which I used to see suddenly in this state was that I am a red-staff made up of brilliant light standing from *Trikuti* to *Brahma-randhra*,[16] and the ideas, plans, human faces and the material things with names and forms just whirled near me like so many mosquitoes which whirl around a bulb of light. I knew without any shadow of doubt whatsoever that I was the truth and they all represented untruth. I was indeed the light and they all were *jada*. While they hovered around me, I was completely disconnected from them. Then, this fourth state of *jnana* would automatically dissolve and bring me into the first state of *samadhi*.

From the four states into which I often slipped automatically, I found that the state of *samadhi* or Superconscious or *Shivahood* is the real state which provides the final solution to all the problems of *jiva* (individual consciousness) which basically a man is. It is the state of complete bliss and peace. It is the state of full liberation and *moksha*. It is the state of Cosmic existence. It represents the final search of man and solves all the mysteries for him. He is fulfilled permanently and finally. However, I shuddered to think that the entire politico-economic systems and the educational and mass-media programmes in modern times had no element in them which could even tell the person about the path which leads to this state, leave alone any practical measures to put him on the path and acquaint him with the goal. This looked to me most sad and I felt inside that the failure of the entire socio-economic systems including those of education to make human beings happy was writ large.[17]

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[16]Quite often it appeared to stand from *muladhara chakra* to *Brahma-randhra*.

[17]After getting all the so-called secular education in the world, I can say on the basis of my personal experiences of this path that the path of Gurus cannot and can never be extinguished by the so-called secular and atheist people howsoever much they may try to speak against religions and Gurus. Is it not astonishing that while the entire formal system of education does not impart a grain of knowledge about this path and is almost completely geared against it in the name of science and rationality, the Gurus attract millions of people including the very highly educated ones ? The reason is that they tell you about the real goal of life, the path which leads to it and also the art of walking on it. Even an experience of a few months with a genuine Guru convinces the person that he alone gives him the most rational knowledge and acts as his best well-wisher.

Now, I strongly feel that it is the duty of those persons who run the 'secular education' of any country to understand something about the teachings of such Gurus and include some portion of the theory and practice of their teachings in the general system of education.

The second and fourth states were also states of peace and bliss although their quality was a bit inferior to the quality of the first state. They clearly established that the entire visible world is the creation of *Shakti* which alone assumes the shape of matter and numerous things made up of matter. This equal vision also keeps the *jiva* (individual consciousness) in a state of peace and disturbancelessness. However, the modern socio-economic and educational systems do not give any knowledge of it to the people.

The third state of my existence alone related to the practical world of name and form where distinctions, differences, comparisons and contrasts existed. This was the world where everything is temporary and constantly changing. It was the world in agitation. It created tensions. It created attachments and anger and the various psycho-social problems connected with them. The entire socio-economic and educational systems are geared to the understanding of the problems of this visible world of name and form and solving them. Since the economic aim of life looks to be the most important aim in this temporary visible phenomenon, the entire educational system, the entire science, the entire media, the entire planning is geared to this end. The knowledge is being given about these phenomena of *Shakti* which are purely temporary. Knowledge of things which are purely temporary cannot be permanent.[18]

In the present state of my existence and knowledge, this situation looked to me to be a most fantastic nonsense. I felt that the individual would ever be lost in it and never redeemed. He would never understand for what he was born! He would never be permitted to realise God, and know his own reality! Man indeed needs the knowledge of 'absolute stillness' or *Shiva*, which is eternal.

As I was working in an organisation concerned with the education of the country, I found that everything which was being planned for the children of the nation related to the knowledge of changing, transitory, and vanishable aspects of the visible world which would never provide any permanent knowledge to the students or a solution to their eternal search of becoming and realising what they are, that is, *Shiva*. Although I did not underrate the knowledge based on the changeable aspects of *Shakti* as it has its own role to play in the practical world, yet I often felt sad at the merciless ruination of billions of lives for no fault of theirs. I now considered it highly desirable that some such portions of knowledge which could take an individual towards his true identity of *Shivahood* should be included in the theory and practice of education. This alone could satisfy him permanently and fulfil the real aim of his human birth. But alas! I was in such a minority that no one would like to listen to me. I was also in such a state that I could not now submit

[18]I wonder at the wisdom of the ancient Indians who, after realising what is true and what is false, organised every socio-economic and educational activity around the central aim of realising one's *Shivahood*, or a state of pure consciousness or *samadhi*. Other aims of human life like economic, or fulfilment of desires, were given a secondary importance as they were temporary and did not produce permanent and lasting solution to human problems of happiness. The entire educational sysetm, calendar of time, geographical understandings of rivers and mountains, daily time-table of an individual etc., were organised in such a way that one remained conscious of the spiritual reality and spiritual aim of life most of the time. Now, everything has become reverse!

to the wisdom of anyone ! Thus I was misfit both for the social life as well as the academic life of my office.

Long Leave From Office

Taking these factors into consideration, I sent an application in September 1985 for a long leave of about four and a half months from my office from the month of October, with the clear intention that I would not join my office life again unless forced by some rules to do so. Instead, I would seek voluntary retirement. During this period of leave, I would remain at my residence doing some religio-spiritual work on the lines I was already doing and wait for the acquisition of land for the *ashram*. In case this happened, I would start work in that *ashram*. Otherwise, I was firm in my resolve that I would search out some small *kutiya* (hut) on the bank of the Ganges near Rishikesh and shift to that hut thus vacating my office accommodation in Delhi.

Contrary to my expectation that such an act may create some anxiety in me on account of the idea of leaving accommodation and job, I felt greatly relieved of a big burden which my connection with my organisation appeared to have become after my spiritual experiences.

Thus, at the age of about 50 years, I became sure of taking myself to the non-worldly path in order to do some particular work in the world. People often feel that the spiritual experience should indeed make the man more efficient to do work in the world and he should not escape the world. I feel on the basis of my experiences that these experiences do make an individual more efficient to do more work in the world, yet they do not make him 'worldly'. Such an individual, I find, is rendered completely useless to live like a worldly person but does become efficient to do religio-spiritual work in the world in order to put people on the Godward path.

During the rest of the year 1985, I often mused in my imaginations at the style I would adopt in an *ashram* in case it ever came up.

While it was certain that instead of remaining a *Babu* of Indian academic life (for which I was trained right from the beginning), I would become an ascetic "Baba" in an *ashram*, I also imagined many other questions and their tentative answers in my mind in solitary moments.

Will I change my name and dress in accordance with the tradition of yogis who put on different names and wear saffron clothes ? During the last eight years or so, many *sadhakas* and letter writers had addressed me with different names. Some of them called me Nath Ji. Some called me Swami Ji. One gentleman addressed me as *Jnanamurthy* Dr. B.S. Goel. Most of the *sadhakas* called me as Guruji. One or two of them even suggested that I would do well to change my name on the familiar pattern of the names of yogis and *sanyasis* ending with *anandji*, like *Jnananandaji* or *Satyanandaji* etc. But, I knew at heart, all these clothes and names do not represent the inner truth or reality. So, I decided at heart not to change my name and let the people call me by whatever name they like. So far as the change in dress was concerned, I decided not to change my traditional clothes which I used to wear in my office (western dress) or at home (Indian *kurta-payajama*), for, I knew clearly that when the body itself is false, any clothes of any colour mean the same thing as none of them represents Truth. Moreover, all the

real colours are inside and simply represent a stage of inner-evolution. The most obvious thing which I would convey to the spiritual aspirants and others through these decisions was that external names, clothes and other paraphernalia like rosary etc., have absolutely no relationship with the inner realisation ! It is the inner realisation which matters and not the clothes, their colour, titles, names, rituals, dogmas and many other external symbols ! In accordance with the tradition set up by many yogis of bygone days, I also decided at heart that whenever such an *ashram* comes up, I would depend on my own earning which would accrue to me from my pension etc. While I would give everything possible to the *ashram*, I would not take anything from it for my living.

Epilogue

While ruminating on my entire past, especially from the period 1964 when I suffered my first attack of depression, I often found that my entire life was well-planned in this way at the hands of the Divine Who has assumed the Form of Bhagwan Sri Sathya Sai Baba in present times. Only I did not know the entire mystery beforehand. It was unfolded before me stage by stage. Every stage of evolution in me and every desire to work in a particular field, represented a sincere wish on my part as based it was on a particular stage of my own evolution and rooted deeply in the experience of that stage. However, on the basis of the same experiences, I must say that as a Marxist I was imbalanced, tension ridden, symbol of inferiority complex and aggression; hated exploitation of the poor by the rich but never missed an opportunity to exploit them in personal interest, condemned everyone for getting luxury goods but always nourished a desire to have them for myself etc. As a votary of Freud and his philosophy, psycho-analysis, although I grew more at peace with myself and became less tension ridden, I did not consider lust, violence, jealousy, etc., as wrong. The main motive force behind all individual and social acts, I felt, was sex. Like a true psycho-analyst, I condemned religion. There is no doubt that while practising this philosophy of psycho-analysis I had a much better understanding of individual's life than what I had about it as a Marxist. Yet, I must say, I was unhappy, dissatisfied and anxiety prone in life !

But when I reached where everyone has to reach some day either in this birth or in certain future birth, that is, a state of existence which is nothing but 'self' or 'Truth', the falsehood of body, mind and senses became clear to me. The central feeling which comes through self-realisation or God-realisation, that "I am everything and I have everything", became predominant in me. Peace and stability on the one hand and absence of any fear, including the fear of physical death on the other, became the hallmarks of my existence. Lust, jealousy, violence and greed, etc., left me almost permanently as if they never existed. I also found from my experiences that, in the ultimate analysis, classes and conflicts do not exist. Nor do exist the theories of Freud. Man is indeed not bisexual as preached by him. Man is merely pure consciousness and joy ! Now, there was also a big difference in my vision about human reality. Either I found that there is only ONE REALITY everywhere or I saw human beings and other creatures only as *jivas*, a reflection of my own reality. I no longer saw them as structures of flesh and bones with names and forms or socio-economic status but merely as bound souls suffering in

ignorance. There grew, as such, a great desire in me to help each one of them without any consideration of caste, creed, religion, country, etc., and lead them on the true path of spirituality and self-realisation. This all became possible for me because of the immense mercy and love of my Guru Bhagwan Sri Sathya Sai Baba on me. So, let us sing the praise of the Guru in perfect gratitude !

Gurur Brahma, Gurur Vishnu, Gurur Devo Maheshwara,
Guru Saakshaat Par-Brahma, Tasmai Sri-Gurave Namah.

"I bow before and salute the Guru Who represents the three aspects of God, that is, *Brahma*, the Creator; *Vishnu*, the Maintainer; and *Maheshwara*, the Destroyer. Guru is indeed a living *Par-Brahma* or the Formless Super-Soul pervading the entire Cosmos. My salutations to the Guru !!!"

And also Pray to the Almighty Lord

Sarve Janaah Sukhino Bhavantu, Sarve Santu Niraamayah,
Sarve Bhadrani Pashyantu, maa Kashchit Dukhbhaag Bhavet.

"O Lord ! Let everyone in the world be happy. Let none have any misery, disease or trouble. Let everyone see good things. Let none experience pain and sorrow".

OM SHANTIH ! SHANTIH !! SHANTIH !!!

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GLOSSARY OF INDIAN TERMS

Abhey-Mudra	: Raised hand of blessing conveying 'fear not'.
Adhikari	: Deserving person on the spiritual path.
Adwaita, Advaita	: Philosophy of non-dualism.
Agni	: Fire
Agni-Pareeksha	: Fire-Trial to test the purity of someone.
Agya-Chakra or Ajna-Chakra	: Spiritual centre at the mid-point between the two eyebrows. Seat of the Guru.
Ahankara, Ahamkaram	: Egoism; Pride
Ajnana	: Ignorance.
Allah Ho Akbar	: A Muslim expression meaning 'God is Great'.
Anahat	: Fourth centre of consciousness located near the heart.
Ananda, Anandam	: Joy, bliss, ecstasy.
Antar-mukhi	: Introvert. One whose flow of *Shakti* (libido) has turned towards Guru/God inside.
Anubhuti	: Experiential realisation.
Arti	: A ritual of worship in which lights and fragrant incense are waved before an idol or a saint.
Asanas	: Yogic postures.
Ashram	: The residence of Guru where devotees can seek dependence.
Ashtang yoga	: The eight steps of yoga given by sage Patanjali.
Asuras	: Demons.
Avagaman	: Birth and death cycle.
Avatara	: Incarnation of God.
Bandhas	: A type of *asanas* having great psycho-spiritual impact.
Bhagava	: Saffron coloured.
Bhagwan	: God.
Bhaiya	: Brother.
Bhajans	: Devotional songs.
Bhavasagar	: Birth and death cycle.
Bhukti	: Enjoyment.
Bhutas	: Elements.
Brahma-randhra	: Gate to God located in the crown of the head.
Buddhi	: Intellect, intelligence.
Burji	: Conical exterior top portion of a temple generally made up of gold-coated brass.
Chakras	: Subtle centres of consciousness in the spine.

Charpoy	: Cot.
Chetna	: Consciousness.
Chilum	: A pipe of clay used for smoking.
Chit	: Knowledge.
Chitta	: Repository of sense-impressions and carnal desires etc.
Choga	: A gown.
Choti	: A lock of hair kept on the head by many Hindus. It indicates the Brahma-randhra below it.
Churan	; A powder used as medicine.
Darshan	: Seeing a saint or some idol in a temple etc.
Deha	: Physical body which is liable to be reduced to ashes.
Deva	: God.
Devi	: Goddess Mother.
Devatma	: Supreme Soul.
Dharma	: Religion : A set of rules and principles of righteous conduct to regulate the individual and social life.
Dharmaswarupa	: The Reality whose nature is righteousness.
Dhyana	: Meditation.
Diwan	: A wooden cot.
Doshas	: Faults; impurities.
Durga Saptshati	: A revered book of Hindus containing secret of *Shakti*.
Durries, Duries	: Carpets.
Dussehra	: Well known Indian festival.
Dwaita, Dvaita	: Philosophy of dualism.
Dwapar-Yug	: Generally refers to the period in which Lord Krishna lived.
Dwesha	: A combination of jealousy, hatred and repulsion etc.
Fakirs	: Spiritually evolved mendicants.
Gaddi	: The throne/adored seat given to a heir by his Guru.
Gandha	: Smell.
Ganges	: A holy river, supposed to be a form of Goddess Mother.
Ghantas	: Bells, gongs.
Gita-Bhawan	: Name of ashram-cum-temple at Rishikesh.
Gunas	: The three fundamental qualities of nature. They are : Satoguna representing equanimity, balance, light and harmony. Rajoguna representing activity, passion. And, Tamoguna representing darkness, inertia and ignorance.
Guru	: The God-realised spiritual preceptor.

Guru-kripa : Grace of Guru.

Guru-mukhi : Introvert : One whose flow of *Shakti* (libido) has turned towards Guru/God inside.

Gurutattawa : Essence of Guru.

Halwai : Sweet-meat maker.

Har Ki Pouri : A famous point on the bank of river Ganges considered to be very sacred.

Hathini-kund Wala Baba : Baba is a term of love and affection for a God-realised person. Hathini-kund is the name of a place where the Baba did long meditation and realised God.

Ida : A nerve-canal running on the left side of Sushumna in the back-bone.

Ishta : Chosen and loved form of God.

Jada : The inert lifeless matter.

Jaikara : Victory slogan.

Jai Yamuna Maiya : Victory to Goddess Mother Yamuna (river).

Jai Ganga Maiya : Victory to Goddess Mother Ganges (river).

Jai Kedar Nath : Victory to Kedar Nath, a form of Shiva.

Jala : Water.

Japa : Repetition of a mantra : a collection of holy words with meaningful sounds surcharged with spiritual power.

Jiva, Jivatma : The individualised and embodied consciousness or soul.

Jnana-yoga : The yoga of knowledge of ultimate Truth.

Jnani : A person who has realised Truth, God.

Kaam : Collection of all desires, especially the sexual desire.

Kaarana-sharir : Body existing with the Universal Impersonal Spirit.

Kabbadi : Name of an Indian sport.

Kachori : The Indian loaf of wheat prepared in oil.

Kalash : Dome.

Kali-Yug : The present times known as Iron age.

Kamaal Hai : An expression of wonder.

Kanda : The source of all Nadis (nerves) supposed to be a little above the base of spine.

Kantha : The throat.

Karmas : Actions.

Karodh : Anger.

Kauravas : The descendants of king Kuru, who were defeated in the great Indian War—Mahabharata.

Kumari : Unmarried girl.

Kumkum : Vermilon.

Kundalini : The mysterious Cosmic Energy in the body lying dormant at the base of the spine. The

	creative force of the universe also known as serpent power.
Kurta	: Choga, gown, shirt.
Kurukshetra	: The battlefield where the famous war, Mahabharata, was fought between the *Kauravas* and *Pandavas*.
Laddu	: A popular Indian sweet-meat.
Lok-Sangharsh	: Struggle in the world to establish *Dharma*.
Maha-prana	: Kundalini.
Maharaj ji	: A term of respect used for Gurus in the Ashram.
Maha-Yoga	: Kundalini-Yoga or Siddha-Yoga.
Mahimas	: Glories.
Mamkaram	: Tendency of ego to call things as mine.
Manana	: Analytical thinking with keen self-observation.
Muhurt	: Opening ceremony with religious rituals.
Mandir	: Temple.
Maya	: Transitory world, Illusion.
Maya-Mukhi	: Extrovert : One whose mind is turned towards illusory world. The flow of *Shakti* (libido) in such a person is turned towards worldly objects.
Mithya	: That which proves to be temporary and false.
Moh	: Attachment.
Moh-Maya	: Forces of attachment.
Mrigchhala	: Deer-skin.
Muladhara	: The chakra at the base of the spine.
Mukti	: Spiritual liberation.
Mukut	: A kind of crown worn on forehead.
Muni Ki Reti	: Name of a place in Rishikesh.
Nagarsankirtan	: Early morning singing of glories of Lord in streets.
Namaskaram, Namaskar	: Indian style of greeting.
Namaz	: Muslim way of prayer.
Nastikas	: Non-believers, atheists.
Nirvikalpa	: A state of samadhi admitting no variation or option.
Niyama	: Second step of *ashtang* yoga.
Omkara	: The primal cosmic sound which is the cause of whole universe.
Padnamaskaram	: Touching the feet of Guru with great respect.
Pandal	: A huge pavilion.
Panchasnana	: The act of washing the five parts of body, namely, face, two hands and forearms, and two feet.
Pandit, Pundit	: A learned person.

Panda	: A Hindu priest who helps his pilgrim clients to perform religious rites at religious places.
Papa	: Sin.
Paramatma	: The Supreme Soul, God.
Paraos	: Places of stay in a long journey.
Paret	: Ghost.
Parmarthniketan	: Ashram-cum-temple at Rishikesh.
Patanjali	: Well known saint and author of one of the most celebrated books on yoga titled *Patanjal Yog Darshan*.
Pingla	: A nerve-canal running on the right side of Sushumna in back-bone.
Prabhu	: God, Lord.
Pralaya	: The dissolution of the visible world.
Prakriti	: The visible aspect of the Cosmic Energy.
Prana	: Vital Cosmic Energy.
Pranapati	: The Master of all the vital energy, God.
Prapancham, Prapanch	: The visible world constituted with five elements.
Prasadam, Prasad	: Food which is offered to Guru/God gets sanctified. It is then distributed to the devotees. The grace of Guru/God is also described as prasadam.
Prashanti Nilayam	: Name of the ashram of Bhagwan Sri Satya Sai Baba at Puttaparthi (Andhra Pradesh) literally meaning abode of peace.
Prithvi	: Earth.
Puniya	: Good act.
Purusha	: Shiva, the Lord.
Raga	: Attachment.
Raja Yoga	: One famous kind of yoga generally achieved through ashtang yoga
Rama	: The Lord come in the form of Rama.
Rasa	: Taste.
Roopa	: Form.
Saarathi	: One who mans a warrior's chariot.
Saakshatkara	: Direct vision of the Lord.
Sabda, Shabda	: Word, Cosmic Sound, 'OM'.
Sadhaka	: Spiritual aspirant.
Sadhus	: Ascetics.
Sahasrara	: The thousand-petalled lotus located at the crown of the head.
Samadhi	: A state of union with God.
Samiti, Samithi	: The socio-spiritual organisation of Bhagwan Sri Sathya Sai Baba.
Samskaras, Sanskaras	: Deep-rooted sense-impressions in the mind.
Sankalpas	: Determined willing.

Sanyasi	: One who has formally renounced the world.
Sari	: Indian garment used by women to cover their entire body.
Sat-chit-anand	: Truth-Existence-Bliss.
Satsang	: Sitting near Guru and listening to him, or a meeting of devotees.
Satwic, Satvic	: Having the qualities of stability, purity and harmony.
Savikalpa	: Refers to a state of samadhi which admits variations and options.
Shakti	: Kundalini power.
Shamiana	: A canopy.
Shava	: The physical body of five elements liable to be burnt and reduced to ashes some day. A corpse.
Siddha	: A God-realised saint, particularly of Shaivism.
Siddhis	: Occult powers.
Sharira	: Body.
Shiva-Linga	: Oval-shaped symbol of Lord Shiva. First form of the Formless.
Shiva-Netra	: Third Eye described as the Eye of Lord Shiva.
Sparsh	: Touch.
Sthula	: Gross.
Sthula Jagat	: Gross world.
Suk-Muni	: A great saint.
Suksham	: Astral, Subtle.
Suksham Jagat	: Subtle world.
Sushumna, Sushumna Nadi	: The central yogic nerve in the backbone which starts from the base of the spine and goes right upto *Brahma-randhra*.
Swadhistan, Swadhisthan	: The second chakra situated at the root of sex-organ.
Swami	: The Lord, Guru.
Swargashram	: A famous ashram at Rishikesh.
Thamoguna, Tamoguna	: The quality of inertia and ignorance.
Tantrik	: One who has achieved certain super-natural powers through the practice of tantra.
Tattawa, Tattava	: Essence.
Triveni	: Meeting place of three holy rivers. Trikuti.
Urdhavareta	: A person whose seminal fluid flows upwards.
Vasana	: Sensual desire.
Vishishtadvaita	: A philosophy which lies in between the philosophies of dualism and non-dualism.
Vayu	: Air.
Vibhuti	: Sacred ash.
Vikalpa	: Doubt, uncertainty.
Vikaras	: Deformations, perversions, disorders.

Vinash-kaley	: Time of destruction.
Vipreet Buddhi	: Topsy-turvy intellect leading to defective thinking.
Virat-roop	: Cosmic form.
Vrittis	: Strong mental formations.
Vishuddha Chakra	: Chakra in the throat.
Yama	: The first step of *ashtang* yoga; restraint of passion.
Yatnas	: Sufferings.
Yatra	: Travels, pilgrimage.
Yogic	: Pertaining to yoga.

OM SAI RAM

BHAJAN-CUM-NAMASMARAN-CUM-MEDITATION CAMP RISHIKESH

(From October 24, to November 7, 1982)

AIMS

1. To regulate the time of meditation and *japa* and other daily habits related to less sleep, less eating and less talking.
2. To understand theoretically the mind, *jiva* and God and the meaning of bondage and liberation.
3. To understand the secret of spiritual practices and the meaning of the process of purification.
4. To understand very clearly the process of discrimination between truth and untruth (mithya), self and non-self, *Shiva* and *Shava* during meditation.
5. To learn to witness the desires of the mind and practise to drop them and transcend them.

DAILY TIME TABLE

a.m. 4.30- 5.15 Tea, Bathroom, *Panchsnana*, mental chanting of SAI RAM.

,, 5.15- 5.17 Silent prayer to the Almighty.

,, 5.17- 5.50 Meditation. Occasionally asking in meditation : Where have I gone ? Am I at the point of meditation or in the mind ? Which are the five major clusters of mind in which I generally go ? In which cluster am I roaming at present ? Am I really getting anything worthwhile by dwelling in it or am I just pursuing useless images and shadows ? Let me return and concentrate at the point of meditation (*Trikuti*).

Am I really discriminating between *Satya* and *Mithya*, the *Shiva* and *Shava* ?

Who am I ? Am I a seer or the seen ? Who makes this claim that it is doing meditation ? Who makes other claims in me ? Who wants spiritual progress ? Who wants to be liberated ? Who has doubts and questions ? Who wants their answers ? And, who is asking all these questions ?

Feeling and Visualisation : Am I not seeing all these questions coming from my own mind ? Then, am I that who is asking all these questions or the one who is seeing all these questions coming from the mind ? I am indeed the one who is seeing all these questions coming from the mind and not one who is asking the questions. I am indeed a seer of the questions. I am their witness. This is my real identity. Let me continue with *dhyana* and *manana* like this.

a.m. 5.55- 6.30 *Nagar-Sankirtan* and morning walk at the bank of Ganges.

a.m.	6.30- 7.30	Dry *malish*, simple *pranayama* (five operations), 4 *asanas* for 15 minutes, *Tratak* for 1 minute, *Shav-asana* for 5 minutes, and bath at residence.
,,	7.30- 7.40	Recitation of OM in group (51 times).
,,	7.40- 8.00	*Japa* (*Om Namah Shivaye*)
,,	8.00- 8.15	Path (Reading) of *Durga Saptshati* (one chapter), and *Aarati.*
,,	8.15- 9.30	Breakfast and relaxation.
,,	9.30-10.15	Mutual discussions of the *Sadhakas* on their experiences and other spiritual matters. (See list 'A' for date-wise topics.)
,,	10.15-10.35	*Namasmarana.*
,,	10.40-11.15	Class of students only (see List 'B').
,,	11.15-12 00	Recreation (or individual psycho-spiritual problems, if any *sadhaka* wishes to discuss it).
,,	12.00- 1.00	Lunch.
p.m.	1.00- 3.00	Relaxation and *Moun Vrat* (observe complete *silence*).
,,	3.00- 3.45	Discussion about problems, doubts, and other questions (see List 'C'), and Tea.
,,	3.50- 4.20	*Japa* (*Om Namah Shivaye*)*
,,	4.20- 4.30	*Japa* (Gayatri) (21 times).
,,	4.30- 5.20	Bath, recreation and relaxation at the bank of Ganges.
,,	5.20- 6.00	Silent prayer for two minutes and meditation.
,,	6.00- 6.15	Enjoying Silence on the bank of Ganges.
,,	6.15- 7.25	Dinner and Walk.
,,	7.30- 8.30	Singing His glories (*Bhajans*).
,,	8.30- 8.50	A cup of milk.
,,	9.00	Lights off—going to bed.

(A) Material To Be Carried By The Individual

1. A photograph of Baba (small size : 4" x 6" maximum or at which you meditate at home)
2. One *Japamala*
3. Fifteen beads
4. Two glass tumblers
5. One mug
6. One dinner plate
7. One deep plate or *Katori* for vegetable
8. Two spoons
9. One full sleeves Jersy/ Cardigan.
10. One sleeveless Sweater (Slipover)
11. One thick blanket.
12. Three bed-sheets (one should be white) and small bedding.
13. One woollen shawl (necessary in the month of October)
14. One white table-cloth to cover the meditation seat.
15. One candle.
16. One *langot* (Kowpeen).
17. One Note Book and pen.
18. One Torch.
19. One book of your choice for *swadhyaya* (self-study).

NOTE : Please bring utensils with certain markings for easy identification.

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*On Sundays and Thursdays, the *japa* will be of "*BABA GURU OM*" instead of '*Om Namah Shivaye*'.

(B) Material To Be Carried By The Whole Group

1. Aggarbattis—2 pkts.
2. Candles (Big Size)—6
3. Locks—5
4. Match-boxes—12.
5. Timepieces—4.
6. Stoves—3.
7. Dusters—6.
8. Waste Newspaper—25.
9. Knives—3.
10. Karchhis—2.
11. Plates, extra—2.
12. Spoons, extra—3.
13. Flasks—3.
14. Black Board and Chalk
15. *Tavas*—2.
16. *Chakla Belan*—2.
17. Eatables
18. *Desi Ghee*—5 kg.
19. Tea-2 packets
20. Sugar—10 kg.
21. Masala, salt, etc.
22. Laddoo besan—6 kg.
23. Mathi or Namakpara—3 kg.
24. Groundnuts (shelled)—3 kg.
25. Jam-2½ kg.

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General Instructions for Sadhakas

1. The general pattern of discipline in the meditation camp will be on the pattern of the Summer Courses organised at White-field by Bhagwan Sri Sathya Sai Baba. Ladies and gents will live separately in the rooms earmarked for them. They will not have any communication, including exchange of smiles, or even 'Sai Ram', among themselves. They can, of course, communicate with their own family members. (Even that should be avoided as far as possible and everybody should feel alone). In case they have anything related to the activity of the Camp, which needs to be communicated to a member of the other group, it should be communicated through Dr. B.S. Goel.
2. While the *sadhakas* are expected to help each other in some trouble or genuine need, they should remain detached from other *sadhakas* as far as possible. They should definitely avoid developing social and family relationships. Money relationship should be shunned at all costs. Experience shows that all these degenerate into serious bickerings and thus, spoil all *sadhana* and other spiritual practices.
3. The *sadhakas* should, in general, try to attend to the work allotted to them. They should not unnecessarily intervene in the work allotted to others until and unless the other *sadhakas* definitely request for it. For example, if some persons have been asked to prepare tea in the kitchen, others need not rush into the kitchen.
4. Please do not carry much luggage. It will be desirable if the entire luggage comes in one suitcase. An additional bag which you can carry on the shoulder may be allright. But, full bedding etc., should be avoided. One should be in a position to carry one's own luggage.

5. The programme given on the previous pages has to be followed in all its aspects with full discipline. Please come mentally prepared for it.
6. During the camp, unnecessary talking may be avoided. Whenever some talk, other than about routine work takes place, it should be about spiritual/religious matters. Avoid all kinds of frivolous, cheap and ego-hurting jokes with each other. Avoid the use of over-powering and dominating sentences. Whenever necessary, speak to each other softly, calmly, sweetly and smilingly. Speak sentences which reflect *ananda*, satisfaction, contentment and gratitude to God.
7. Try to maintain a heightened attitude of *vairagya* and detachment. Try to feel the presence of God everywhere and every moment, and forget everything else.
8. While going towards Ganges, keep your vision at *Trikuti* and a smiling attitude of *anandam*. Inhale this *anandam* deeply with each breath and feel as if joy is capturing the whole body and mind.
9. Lights should be put off exactly at 9.00 p.m., and nobody should go out after that. Please avoid any talk after that.
10. Please wear, as far as possible, white clothes during the camp.
11. Please do not buy any newspaper during this period. No transistor need be brought.
12. The discussion papers should be prepared with the seriousness they deserve. They should be prepared in duplicate. One copy of the paper should be left with the organisers of the camp. The length of the paper should be about 1500 words.
13. Each *sadhaka* should keep the copy of the programme safe and bring it to Rishikesh.

* * *

LIST-A
RELIGIO-SPIRITUAL PROBLEMS AND EXPERIENCES

9.30 a.m. to 10.15 a.m.

Sl. No.	Topic	Initiator	Date
1.	Meaning of *Shiva Linga*.	Dr P.K. Chatterji	25.10.82
2.	Spiritual dreams and their meanings.	Sh. P.K. Goel	26.10.82
3.	*Nishkaam Sewa Kya Hai* ?	Sh. Madan Mohan Lall	27.10.82
4.	Meaning of transformation on spiritual path.	Sh. S.K. Varma	28.10.82
5.	My experience of typing Vol.II.	Sh. S. Mahapatra	29.10.82
6.	Search for Truth-its meaning.	Sh. J.C. Sachdeva	30.10.82
7.	Four realities of human existence:body, mind, *jiva* and God.	Sh. Ram Chakravarty	31.10.82
8.	Reporting of individual progress and exchange of experiences among *Sadhakas*.		Nov. 1,2,3,1982

LIST-B

TOPICS TO BE DISCUSSED IN THE CLASS OF STUDENTS

10.40 a.m. to 11.15 a.m.

Sl. No.	Topic	Initiator	Date
1.	Six-Point Programme for Sadhakas	Sh. J.C. Sachdeva	Oct. 24, 25 & 26.
2.	*Deeksha*	Sh. Lalit Sethi	27.10.82
3.	*Namasmarna* : Why to do it ?	Km. Rachna	28.10.82
4.	Guru : Its meaning and role.	Sh. Jagmohan Sethi	29.10.82
5.	My Spiritual Experiences	Sh. Sukhbir Singh	30.10.82
6.	Meaning of *Yama* and *Niyama*	Sh. Puneet Kumar	31.10.82
7.	Dreams given by Sri Sathya Sai Baba and their spiritual importance	Km. Sapna Goel	1.11.82
8.	Some steps to Yoga as given by Patanjali	Sh. Arun Kumar	2.11.82
9.	Why should we become *Sadhakas* ?	Smt. Asha Chakravarty	3.11.82

LIST-C

TOPICS FOR DISCUSSION AT 3.00 p.m. to 3.45 p.m.

Sl. No.	Topic	Date (s)
1.	Mind : its meaning	Oct.24, 25, 1982
2.	The tentacles of mind and how to understand them	Oct.26,27,28, 1982
3.	Mind and Dreams	Oct.29,30, 1982
4.	Mind and Fears	Oct.31 & Nov 1, 1982
5.	Jiva and Mind	Nov.2, 1982
6.	Jiva and God	Nov.3, 1982

DUTY CHART

A. The following persons will look after everything from morning till night on dates marked against their names :

1.	Sh. Madan Lall, Sukhbir Singh and Puneet Kumar	Oct.23,24,25 and 26
2.	Sh. Ram and P.K. Goel	Oct.26,27 and 28
3.	Sh. S.K. Varma and Jagmohan	Oct.29,30 and 31
4.	Sh A.D. Goial and J.C. Sachdeva	Nov. 1,2 and 3
5.	Sh. K.K. Sharma and S. Mahapatra	Nov. 4,5,6 and 7

B. On Nov. 4,5 and 6, 1982, the *sadhakas* will go to see various saints, *Gufaas* (caves), and Nilkantheshwar. The date of each will be decided according to convenience out of these dates. The following persons will make necessary arrangements for these.

1. Sh. Ram Chakravarty — Meeting with Saints.
2. Sh. A.D. Goial — Going to Gufaas (caves of saints)
3. Sh. Madan Mohan Lall — Visit to Nilkantheshwar.

C. Dr. P.K. Chatterji and Sh. S.K. Varma will keep a FIRST AID BOX and certain medicines.

* * *



THE AUTHOR—Dr. B.S. GOEL

ABOUT THE AUTHOR

Dr B.S. Goel, M.A. (Pol. Sc. & Hist);
M.Ed. Ph. D.; Born 1935.

It is said that whenever a person who has to emerge as a yogi or a God-realised person comes into the world, he invariably provides certain clear signs and indications about it right at the time of his birth. True to this statement, on the very night of the birth of Dr. B.S. Goel, his mother saw a dream which contained an unmistakable indication about his future realisation. His mother saw in the dream that she went to *Har Ki Pouri* in Haridwar alongwith the new born child. The child slipped out of her hands and fell into the running stream of the holy Ganges. She stood at the bank in great anxiety not exactly knowing what to do to save the child. But she saw within moments that the child emerged safe and sound out of the *choti* of the statue of Lord *Shiva* which was there in the water itself. She became happy. The dream is most significant as the emergence of someone through the *choti* of Lord *Shiva* is connected with the *Kundalini* process and is a clear sign of God-realisation or merger of the individualised and embodied consciousness (*jiva*) into Absolute Consciousness, that is, *Shiva*. The mother had some inkling about the spiritual import of the dream. When the author underwent great psychic and emotional suffering in his life due to some sort of paranoid depression, she narrated this dream to him and told him, "You need not worry, you will see God one day".

At the age of four or five years, he used to see a peculiar vision with an inward eye which was always related to the coming of a saint like person out of the boundary of his abode and proceeding towards a crowd. Only after going to the *Vrindavanam ashram* of Bhagwan Sri Sathya Sai Baba in 1972, he could vividly recall that what he saw inside at the age of 4 or 5 years was nothing but that scene in which Baba came out of the boundary of His bangalow and proceeded towards the people. This indicates that the relationship of the author with his Guru was inborn and predetermined.

When he was only 13 years of age, a yogi came to his school and performed numerous yogic *asanas* before the morning assembly of staff and students. After returning from school, he started performing all the *asanas* without much difficulty as if he was already an adept in that field.

When he was 14 years, a well-known spiritual personage of a temple came to his father's shop. He saw the boy sitting on the shop and continued staring at him for some moments and then asked him to daily read a particular portion of a famous religious book *Durga-Saptshati* in the morning. He also told his father that the boy would attract the special grace of Goddess Mother. The author did this exercise with great passion and devotion and was surprised that every now and then he would see Goddess-Mother *Durga* sitting on a lion in his dream. The most surprising aspect of the dream used to be that She would always communicate him something related to the future which would

invariably come out true. He was, however, not able to understand and appreciate the significance of all this at that stage.

After joining college at the age of 16 years, he grew more and more introvert. This introversion sharpened his inner imaginations as a result of which he wrote quite a few short stories in Urdu which were published in the leading Urdu Newspapers of those days. At the age of 20, he started coming heavily under the influence of Marxist thought. He acted like a Marxist in thought and action and also contributed a number of small articles to many leading English Newspapers reflecting his clear preference for Marxist values.

But, in spite of all this, a strong under-current of religious thinking alongwith great passion for physical yoga and *pranayama* continued in him. Because of his yogic practices, he got his *Kundalini* activated at the age of 28 years. He went into a state of great bliss for about eight days, found the whole world silvery white and beautiful, composed poems in English without ever having any background in such writing, and also reported to his friends that he saw Lord Jesus Christ in his heart which no one accepted. Due to some reason, which he does not clearly understand even today, the state of bliss vanished after eight days and instead, he went into a state of severe paranoid depression.

This depression and the state of extreme suffering took him to many persons which included *tantriks*, yogis, *vaids* and *hakims*, doctors, and psychiatrists. He took classical psycho-analysis for four and a half years to get rid of this depression. During this period of psycho-analysis, he foresook Marxism as a very very inadequate philosophy of life and became a votary of Freud who, he felt on the basis of his personal experiences, understood the meaning and problems of life in a much deeper and better way than Marx did. Under the influence of psycho-analytical thought, he also ridiculed religion and spirituality in those days. However, under some mysterious force, he also undertook the practice of meditation in a very serious way, not with any intention to realise God or anything of the sort but only because it produced feelings of great peace in him and also sharpened his self-witnessing power which helped him a great deal in self-analysis.

The experiences in meditation led him on the path of inner spiritual evolution without any awareness on his part that a great phenomenon was taking place in his life which would turn him from dust into Divinity. It was in early seventies when he was about 35 years of age that Bhagwan Sri Satya Sai Baba appeared in his dream and told him that everything was happening according to His Will for a particular purpose of exposing the limitations of both Marxism and Psycho-analysis which are false in the ultimate analysis and cannot provide happiness to the individual. He indicated to him that the Godward inner path is the only path to achieve *ananda* and peace.

In 1975, that is exactly at the age of 40, he got his THIRD EYE opened through the mercy of Bhagwan Sri Sathya Sai Baba and saw the Lord in His various Forms. His *Kundalini* also got activated because of which he had to pass through certain painful sufferings in order to be free form all the inner bondages. From 1976, he started doing some work for the religio-spiritual regeneration of people right at his

residence. It was in early 1982 that powerful waves started coming to him to start an institution and some *ashram* to do the work in a more organised way. With the inner permission of his Guru, he founded a Society in 1982 under the title THIRD EYE FOUNDATION OF INDIA for organising and doing religio-spiritual work. Since then he is guiding an increasing number of aspirants on the spiritual path.

APOLOGY

We, on behalf of the Third Eye Foundation of India, offer our apology to the readers of this book on the following two counts.

I. The readers must have noticed at quite a few places in this book a reference to another book titled *Psycho-Analysis and Meditation* (*The Theory and Practice of Psycho-analytical Meditation*). Vol-I. It was indeed logical on our part to bring out that Vol.I first and only then thought of bringing out the present book which forms Vol. II of the series. However, there were certain compelling reasons which prompted us to bring out this volume first.

Firstly, the numerous publishers, both Indian and foreign, to whom we offered these books for publication, did not accept them both in view of the esoteric nature of the books and the huge investment which their publication needed. Some of the publishers who accepted them for publication wished us to purchase at least one-third of the printed books from them at a huge cost which we were not in a position to do. Thus a lot of time was wasted in these efforts. It was only in May, 1985, that we decided to publish them on our own.

In view of the short time and the stringent financial position of the Society, it was not possible for us to publish both the books simultaneously. So it was decided to bring out the present volume first as it contains more meaningful material of spiritual nature directly connected with the Divinity of Bhagwan Sri Sathya Sai Baba, and we definitely wished to bring it out before His sixtieth birthday. Moreover, it was also felt that as this volume is so written that it can be read quite independently of Vol.I, there would be, as such, no harm if it is brought out first.

Vol.I on *Psycho-Analysis and Meditation* which contains equally meaningful knowledge for spiritual seekers and emotional sufferers, it is hoped, would now be placed in the hands of the readers by the 61st birthday of Bhagwan Baba, or even earlier.

II. Secondly, because of short time in which the printing of this book was rushed through, there are likely to be some printing errors in it. Moreover, as we could not get the help of any professional editor to edit it, there are also likely to be certain editing lapses. We hope to remove them in the next edition as and when it is brought out. Any suggestions from the readers in this regard would be most welcome.*

Secretary,
Third Eye Foundation of India.

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*Till a proper *ashram* is established, kindly send all your suggestions about this book and other queries related to any aspect of 'Third Eye Foundation of India' at the following address :

Shri J.C. Sachdeva, Hony. Joint Secretary, Third Eye Foundation of India.
House No. G-17/10, Malviya Nagar, New Delhi-110017.

FORTHCOMING BOOK

SHRIMAD BHAGAVAD GEETAA (A Psychological Commentary for Spiritual Seekers and Psychic Sufferers)

By B.S. Goel

Shrimad Bhagavad Geetaa is the most authentic book of wisdom related to the understanding of psycho-spiritual problems of human life and their solution. There are numerous commentaries on it written by many learned persons as well as God-realised saints. The present commentary is unique in the sense that,

(i) It is written by one who has experienced the inner battle of Kurukshetra.

(ii) It is written in most modern and easily understandable psychological language and idiom of our times.

(iii) It is more compact and purposeful as the entire gist of a chapter is woven around a few *shloks*, and the *shloks* have been interpreted in terms of emotional and spiritual problems rather than giving them a merely religious colour.

In brief, the present commentary can equally help the spiritual seekers and the emotional sufferers. It can also put a normal looking layman on the path of permanent peace and stability by providing him correct knowledge of the nature of human existence and its problems, and how to meet them adequately.

ABOUT THE BOOK

Third Eye and Kundalini is one of the most sensational accounts of the transformation of Dr. B.S. Goel from dust to Divinity, from mortality to immortality and from nothingness to everything. It contains first hand experiences of Third Eye which are perhaps not available in any modern writing presented in modern times on the subject.

Third Eye and Kundalini is a reaffirmation of the timeless yogic truth of all religions of the world that the grace of Guru/God can descend on anyone pursuing the path of spirituality and further, that once this grace descends, the *sadhaka* (spiritual aspirant) wiil be lifted automatically from the lowest plane of most gross existence to the highest plane of *Sat-Chit-Anand*, a state of pure Consciousness. The book is a touching account of the mercy of Guru, Bhagwan Sri Sathya Sai Baba, on his disciple, B.S. Goel for an eternal life where the disciple 'thirsts no more .

Third Eye and Kundalini is an absorbing narration of *Kundalini* experiences written in simple language so that even a layman can read and enjoy it in the fashion of a fiction . And yet it is not a fiction. It contains many theoretical formulations on rel gion, psychology and psycho-analysis that even the best placed scholars in these areas may find very useful in their professions. While the book can provide remarkable understanding and guidance to many *sadhakas* (spiritual aspirants) pursuing the path of spirituality, it contains numerous meaningful advices for those psychic and emotional patients who are suffering with nervous disorders of various kinds and find it difficult to get out of them.

Third Eye and Kundalini can convince anyone that each one of us is searching nothing but the ultimate spiritual identity of our own existence. It proclaims that each one of us is a potential Buddha, Mahavira, Jesus Christ and Guru Nanak. In fact, they all represent ONE and the same PURE CONSCIOUSNESS. Someday, each one of us has to realise within our ownselves that we are also 'That' in order to finish our search and journey !

Third Eye and Kundalini, it is hoped, will prove to be a great inspiration for all those, who, like the author are groping in the dark jungle of many material and mental philosophies like Marxism and Psychoanalysis to find out a way for their own liberation from all bondages but are not succeeding. It promises to lead them towards the desired goal.